THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

The two points of greatest interest at the present moment are: (1) the Publication of the Map, and (2) the Future Work of the Fund. With regard to the former, the Executive Committee have announced (see report of meeting of General Committee, p. 108) that by an arrangement made with the Ordnance Survey Department the whole of the sheets are now being photo-lithographed and prepared for publication by the Director of the Ordnance Survey. They are also being photographed to a scale of three-eighths, on which scale they will be laid down on three sheets, which will form the reduced Map. It is proposed that this shall be engraved as rapidly as possible, and published simultaneously with the larger Map. It is expected that the two Maps, the greater and the lesser, will be issued early next year.

With regard to the Memoirs, Special Plans, &c., the Executive Committee are not at present in a position to recommend any method for their publication. The work will be of a very voluminous and costly nature, embracing long lists of Arabic names with their English equivalents, which will have to be carefully examined by an Arabic scholar, the whole of the notes prepared by Lieutenants Conder and Kitchener, and a large number of special plans and drawings made for the Committee by the officers of the Survey, by Majors Wilson and Warren, Captain Anderson, Professor Palmer, Mr. Tyrwhitt Drake, and M. Lecomte (the architect who accompanied M. Clermont Ganneau).

The work proposed for the immediate future will be found in the Report of the Executive Committee. It is recommended to organise and dispatch a special expedition with the object of examining, by means of excavation where necessary, the shores of the Sea of Galilee, and the determination by this method of the sites of Capernaum, Chorazin, Bethsaida, and the other places on these shores

associated with the New Testament history. A detailed prospectus showing what is wanted and how it is proposed to supply that want will be issued without delay.

Meantime Lieutenant Kitchener is occupied at the working office of the Fund, South Kensington Museum, in laying down the reduction of the Map, and in finishing his Memoirs. He calculates that he has six months' work before him.

Lieutenant Conder's Memoirs were finished on April 30th, when he formally handed over everything to the Committee, and took his leave of the Society, in whose service he has worked for more than six years. He has accepted, however, an invitation to join the list of General Committee, so that the advantage of his counsel and experience may still be looked for.

His book, "Tent Work in Palestine," was published on Monday, June 3rd. Extracts from it will be found farther on (page 114). Meantime subscribers who wish to take advantage of the reduction of 27 per cent. in the price (17s. 6d.) are requested to forward their names to the office, 11 and 12, Charing Cross, with as little delay as possible.

Invitations to join the General Committee have been issued to the following gentlemen :—

Lord Talbot De Malahide.
The Bishop Designate of Lichfield.
Col. Sir John Cowell, K.C.B.
Sir Howard Elphinstone, K.C.B., C.M.G.
General Cameron, R.E.
Colonel Home, R.E., C.B., C.M.G.
Dr. Erasmus Wilson.
Lieutenant Conder, R.E.

Major Warren, R.E., C.M.G., now in command of a troop of cavalry (the Diamond Fields Horse) at the Cape, retires from the Executive Committee the following members of General Committee have been invited to join the Executive :—

Lord Dufferin,
Mr. William Simpson, F.R.G.S.

The income of the Fund from all sources from March 28th, 1878, to June 27th, 1878, was £519 18s. 8d. The expenditure was as follows : Exploration (expenses of survey party), £262 8s. 6d. ; printing, £168 15s. 8d. ; office management, and bills, £221 6s. 3d.

Subscribers are entreated not to think that the expenses of the Fund are over because the field work in Western Palestine is finished. The monthly expenses amount to about £180 ; the liabilities of the Committee are not yet discharged, and provision must be made for the future work.

For the next six months, while the working office at the South Kensington Museum will be occupied by Lieutenant Kitchener and his noncommissioned officers, friends of the Fund are invited to call at that office and see such portions of the Map as may be then under their hands.

The death of Earl Russell deprives the Fund of one who had been a member of General Committee from the very foundation of the Society. Lord Russell showed his continued interest in the work of the Committee by a donation—his second —made to the Fund in 1875.

Several cases have been at various times discovered of postage stamps being lost on their way to the office. The only way to avoid such loss is to send money by P.O.O. or by cheque, *in every case payable to the order of Walter Besant, and crossed to Coutts and Co., or the Union Bank, Charing Cross Branch.*

The ninth thousand of "Our Work in Palestine" is now ready (price 3s. 6d.), and may be ordered of booksellers. This book carries the work down to the commencement of the Survey, but does not embrace M. Ganneau's discoveries nor the results of the Survey itself.

The following are at present Representatives and Lecturers of the Society, in addition to the local Hon. Secs. :—

Archdeaconry of Hereford : Rev. J. S. Stooke-Vaughan, Wellington Heath Vicarage, Ledbury.

City and neighbourhood of Manchester : Rev. W. F. Birch, St. Saviour's Rectory.

Lancashire : Rev. John Bone, St. Thomas's Vicarage, Lancaster.

London : Rev. Henry Geary, 16, Somerset Street, Portman Square.

Norwich : Rev. W. F. Creeny.

Suffolk : Rev. F. C. Long, Stow-upland, Stowmarket.

Peterborough : Rev. A. J. Foster, Farndish Rectory, Wellingborough.

Worcester : Rev. F. W. Holland, Evesham (Member of General and Executive Committee, and one of the Hon. Secretaries to the Fund).

Diocese of Ripon : Rev. T. C. Henley, Kirkby Malham Vicarage.

North Wales : Rev. John Jones, Treborth, Bangor.

Yorkshire, Durham, and the North : Rev. James King, 13, Paradise Terrace, Darlington. Mr. King has now returned from the Holy Land ; communications for lectures, &c., can be sent to the Office at Charing Cross.

IRELAND.—Diocese of Armagh : Rev. J. H. Townsend.

Rev. G. J. Stokes, Blackrock, Dublin.

SCOTLAND.—Rev. R. J. Craig, Dalgetty, Burntisland.

The Rev. Horrocks Cocks, 19, Edwardes Square, Kensington, has also kindly offered his services among the Nonconformist churches.

While desiring to give every publicity to proposed identifications and other conclusions arrived at by officers of the Fund, the Committee beg it to be distinctly understood that they leave such proposals to be discussed on their own merits, and that by publishing them in the *Quarterly Statement* the Committee do not sanction or adopt them.

Annual subscribers are earnestly requested to forward their subscriptions for the current year when due, at their *earliest convenience*, and without waiting for application.

The Committee are always glad to receive old numbers of the *Quarterly Statement*, especially those which have been advertised as out of print.

Attention is called to the statement already advertised, that subscribers the Fund are privileged by the publishers to receive both the "Literary Remains of the late Mr. C. F. Tyrwhitt Drake," and the "Underground Jerusalem" of Captain Warren, at reduced rates. The former book will be sent for ten shillings, the latter for sixteen shillings, postage paid. But letters asking for them must be sent to the office at 11 and 12, Charing Cross only.

Cases for binding the *Quarterly Statement* are now ready, and can be had on application to Messrs. R. Bentley and Son, 8, New Burlington Street. They are in green or brown cloth, with the stamp of the Society, uniform in appearance with "Our Work in Palestine," and are sold at the price of eighteenpence.

Lieut. Kitchener's Guinea Book of Biblical Photographs can be bought at Mr. Stanford's establishment, 55, Charing Cross. It contains twelve views, with a short account of each. They are mounted on tinted boards, and handsomely bound.

MEETING OF THE GENERAL COMMITTEE.

THE General Committee Meeting was held on Tuesday, June 11th, at the Society's Offices at Charing Cross.

The Chair was taken by Professor Donaldson.

The Minutes of the last meeting having been read and confirmed, the following Report of the Executive Committee was read.

"On resigning the trust committed to them on July 17th, 1877, the Committee have to render an account of their administration during the past twelve months.

1. On their first sitting Mr. Hepworth Dixon was elected for the second time Chairman for the ensuing year.

2. The number of meetings held during the year has been twenty-two, which does not include the meetings of Publication and other sub-committees, held for various objects.

3. The Committee were able to report at the last meeting of the General Committee that the whole of the northern portion of the Survey of Western Palestine was then completed, and that there remained to be surveyed at that date only a small district of 200 square miles in the north, together with the revision of certain sheets. On October 3rd, 1877, the Chairman was enabled, by the receipt of a telegram from Palestine, to send a letter to the papers containing the welcome intelligence that this remainder was also happily accomplished, and the whole of the work on its way home under charge of the noncommissioned officers. Lieut. Kitchener himself, to whom the Committee granted a month's leave of absence, arrived in January, and joined Lieut. Conder at the working office at South Kensington, very kindly lent to the Fund by Her Majesty's Government. Here he has been, and is still, employed in the preparation of his memoirs and plans and the reduction of the map.

4. It is due to this officer to state that his work, although it is in no respect inferior to that of his predecessor in command, was accomplished under the most urgent necessity for dispatch. For a large part of the eight months during which he was in the country he and his men worked without intermission in order to get the work completed while the country, then threatened with disturbances, was still tranquil. No serious hindrance was met with, nor was there any opposition from the natives, except at Nablus, where Lieut. Kitchener was attacked and stoned in the streets, and where he was prevented from executing the proposed repairs of Jacob's Well. The Committee desire to express their sense not only of the energy and ability, but also of the tact shown by this officer in the conduct of his expedition, and of the careful economy with which he kept his expenses below the estimate.

5. Lieut. Conder completed his Memoirs on the 30th April, and on the 1st May rejoined his corps, after a period of six years' consecutive work in the service of the Committee. No other officer has worked so long for the Society, and the Committee feel that they must ask the General Committee to record an expression of thanks for his services and of regret at his departure.

6. The Committee have the greatest satisfaction in announcing that they have made arrangements, through the courtesy which has always been extended to them by the different departments of Her Majesty's Government with whom they have been in correspondence, for photo-lithographing and preparing for publication the whole of the large map of

Western Palestine by the Ordnance Survey at Southampton. The sheets are now in the hands of General Cameron, R.E., the Director, for that purpose. Each sheet of the work will bear the usual imprint of the Department. There seems good reason to believe that the map will be ready for publication on this large scale as soon as the Committee can prepare the small map, which for business purposes must be issued simultaneously. The arrangement so made will enable the Committee to publish this large map on a scale of economy not originally considered possible. Facilities have been kindly offered by the department for preparing the smaller map also. Correspondence on this subject is still proceeding, and the Committee expect that their communications will result in an arrangement by which the publication of the smaller map will be greatly assisted both in time and economy. It is hoped that this may be completed within the coming twelve months.

7. The Committee, considering the desirability of providing a record of their Survey in a more popular form than their scientific memoirs, resolved on inviting Lieut. Conder to write for them a book which should contain such a record. This book, called 'Tent Work in Palestine,' is now ready. It is illustrated from drawings made by Lieut. Conder himself, and engraved by Mr. J. S. Whymper.

They have followed the example set in the 'Recovery of Jerusalem,' in making a large allowance for subscribers, by whom it can be obtained at a reduction of 27 per cent. post free.

8. The Committee have next to consider the present and future operations of the Society.

The original prospectus of the Society contemplated the following main branches of exploration:—

(1) *Archæology.*—In this branch Jerusalem alone has occupied the attention of the Committee. Their excavations under Major Warren, although extensive, were necessarily not exhaustive, in consequence of the impossibility of obtaining permission to dig in the Haram area. The other places mentioned in the original prospectus are still awaiting examination. Among them are Mount Gerizim, the Valley of Shechem, Samaria, the Roman cities of the coast, especially Cæsarea, Antipatris, Gaza, the tombs of Tibneh, the mounds in the valley of the Jordan, Bethshean, and Jezreel.

Special detailed plans of many of the places, especially Cæsarea, where Lieut. Conder believes that he has found the remains of the Temple erected by Herod, have been made during the Survey, but no excavations of any kind were conducted during the progress of that work.

A great quantity of archæological work has also been done for the Committee by the officers in charge of their several expeditions, especially by M. Clermont Ganneau in 1874. This work has all been published in the *Quarterly Statement*, which has been made, as far as possible, a medium for publishing other discoveries and researches made in Palestine.

(2) *Manners and Customs.*—Under this head the Committee originally

contemplated producing such a work on the Holy Land as was written by Mr. Lane for Egypt, which should describe in a systematic and exhaustive order, with clear and exact minuteness, the manners, habits, rites, and language of the present inhabitants. A mass of materials has been collected towards such a work. They have been published among the reports of M. Clermont Ganneau, Lieut. Conder, Mr. Tyrwhitt Drake, and others. This part of their programme, however, remains to be carried into execution.

(3) *Topography.*—The exact words of the original prospectus, written, it must be remembered, thirteen years ago, were :—

'Of the coast-line of Palestine we now possess an accurate map in the recent Admiralty Charts. What is wanted is a survey which, when we advance inland, should give the position of the principal points throughout the country with equal accuracy. If these were fixed, the intermediate spots and the smaller places could be filled in with comparative ease and certainty. In connection with the topography is the accurate ascertainment of the levels of the various points. The elevation of Jerusalem and the depression of the Dead Sea are already provided for by the liberality of the Royal Society and the Royal Geographical Society; but the level of the Sea of Galilee (on which depends our knowledge of the true fall of the Jordan) is still uncertain within no less than 300 feet—as are other spots of almost equal moment.

'The course of the ancient roads, and their coincidence with the modern tracks, has never been examined with the attention it deserves, considering its importance in the investigation of the history.'

It is gratifying to record that, so far as Western Palestine is concerned, all these points then noted as requiring examination have been entirely cleared up. We have a complete survey of the country; the positions of all the principal points are observed; the levels are noted; that of the Sea of Galilee has been obtained; the ancient roads have been laid down.

Of Geology, Botany, Zoology, and Meteorology, almost the same words may be used now as were used in 1865. The objects then proposed by the Committee remain still to be carried into execution.

So far, therefore, the Committee have carried into effect the original prospectus of the Society. It remains to be considered what steps should be recommended for the future.

a. For the immediate future, or rather for present work, the Committee recommend the publication of the map as speedily as possible. Every hope is entertained of having both the larger and the smaller map ready before the next meeting of the General Committee.

b. This should be followed by the publication of the Memoirs and special plans. The Executive Committee are not at present prepared to recommend a mode of undertaking this costly publication, which should include the special plans of Lieuts. Conder and Kitchener, those of Majors Wilson and Warren, and the drawings made for the Committee by M. Le Comte and others, now in their possession.

c. As regards future field work, the opinion of Major Wilson, Captain Anderson, and Lieuts. Conder and Kitchener, has been invited, and their views have been considered by the Committee.

It is recommended that an expedition should be sent out as soon as may be found convenient, with the special object of examining, by means of excavations where necessary, the shores of the Sea of Galilee, and the determination by this method of the sites of Capernaum, Chorazin, Bethsaida, and other places connected with the New Testament history. A special appeal might be made for this Mission to Galilee.

An alternative expedition would be the examination by a geologist of reputation of the Jordan valley and the Dead Sea. Both the Lake of Galilee and the Dead Sea must be examined at the same time of the year, namely, in the winter.

In the absence of any definite communication from the American Committee, nothing can be recommended as regards the survey east of Jordan. But it must be borne in mind that the work remains to be done.

Excavations would certainly yield valuable results at Jerusalem, Samaria, Cæsarea, Jezreel, Ras el Ain, Jericho, and many other places.

A special prospectus of future operations should be issued as soon as possible.

10. The Committee have to regret the loss by death of several members. These are, Mr. Ambrose de Lisle, a member of the General Committee from the commencement of the Fund; Mr. William Longman, on several occasions a member of the Executive Committee; Earl Russell, who showed his interest in the Society by several donations; Sir Gilbert Scott, one of its original founders; and the Rev. Canon Williams, author of the "Holy City," who, from the foundation of the Society, was active in rendering assistance on every possible occasion by addresses, by writing, by counsel, and by presiding or assisting at meetings.

It is proposed to fill up these losses by inviting the following gentlemen to join the General Committee:—

Lord Talbot de Malahide.
Sir Howard Elphinstone.
Col. Sir John Cowell.
General Cameron, R.E.
Dr. Erasmus Wilson.
Col. Home, R.E., C.M.G.
Bishop of Lichfield.
Lieut. Conder, R.E.

The Committee also recommend that Lord Dufferin and Mr. William Simpson be invited to join the Executive Committee.

11. The income of the Fund from June 30th, 1877, to June 11th, 1878, from all sources, has been £3,029 1s. 3d., a sum less than that received during the preceding twelve months by £680 12s. 10d. The falling off is not due to a decrease in the number of annual subscribers so much as

to the cessation of donations on the announcement that the Survey was finished.

The Committee have no doubt that when another expedition is announced their income will rise to its former level.

The balance in hand this day amounts to £160 11s. 10d. The expenditure has been distributed as follows:—Exploration, £2,002 8s. 0d.; sundries, petty cash, postage, &c., £126 12s.; printing, £390; salaries, management, advertising, rent, and all other expenses, £681 8s. 6d.

12. The best thanks of the Committee are due to those ladies who have kindly opened their drawing-rooms for meetings to be addressed by Mrs. Finn.

13. The special thanks of the Committee are due to the Rev. W. F. Maclagan (now Bishop Designate of Lichfield) for taking the chair at a meeting at the Kensington Vestry Hall, to the gentlemen who addressed the meeting, and to the Rev. Horrocks Cocks for the great trouble he took in organising it. Also to Mr. James Bateman, F.R.S., Mr. Robinson Douglas, Mr. Hall Dare, Lord Lawrence, Mr. J. P. Bacon, Mr. Dimmock, General Lefroy, Mr. R. D. Wilson, Mr. S. H. Officer, Mr. Burges, Miss Peache, Colonel Haig, Mr. Ormerod, Mr. Harper, Mr. Mackinnon, "Esther and Maud," the Sunday School Union, Lady Tite, Miss Hockley, Miss Mary Hockley, Mrs. Deane Browne, Mr. Cecil Turner, Mr. S. Morley, Dr. Gladstone, Lord Kensington, Mr. Jones, Mr. Gotto, Mr. Herbert Dalton, Miss Wakeham, Rev. F. E. Wigram, Mr. Wingfield Digby, Rev. G. H. Egerton, Rev. W. D. Maclagan, C.E., Rev. H. Hall-Houghton, Rev. W. H. Walford, H. Heywood, the Dean of Lincoln, Rev. C. Watson, Mr. Hastings Middleton, Rev. W. H. Gamlen, Mr. J. T. Houghton, C.D., Miss Ridding, Mr. David Johnstone, Mr. William Atkinson, Mr. W. Scott, the Earl of Shaftesbury, the Bishop of Exeter, Mr. J. S. Mander, Valley Field, Mr. J. F. Gibson, Mr. Peter Denny, Mrs. Nathaniel Muggeridge, and others, for donations, many of them annual, of sums varying from £5 to £100. Also to all the Hon. Local Secretaries, by whose assistance and encouragement interest in the work of the Fund is maintained. W. Hepworth Dixon,

Chairman."

It was Resolved that this Report be accepted.

A letter was then read from Mr. George Grove, proposing to resign his office as Honorary Secretary on the ground of pressure of work. It was Resolved—That the Committee receive this letter with the greatest regret; that they hope Mr. Grove will reconsider his resignation, and will continue as Honorary Secretary, to give the Committee his counsel on occasions of emergency and importance; and that in this hope they should proceed to re-elect the Honorary Officers of the Fund.

It was next Resolved—That the thanks of the General Committee be conveyed to Lieutenants Conder and Kitchener for the skill and devotion displayed in the successful conduct of the Survey of Western Palestine.

It was then RESOLVED—That the thanks of the Committee be passed (1) to Mr. Hepworth Dixon, for his two years of office as Chairman of the Executive Committee; and (2) to Mr. Walter Besant for his zeal and activity as Secretary to the Society.

After a vote of thanks to Professor Donaldson for taking the chair the Committee adjourned.

TENT WORK IN PALESTINE.

WE published in the last *Quarterly Statement* the table of contents of these two volumes, which have since been issued. These pages are not the place for a criticism of Lieut. Conder's book, but we may be allowed to show by a few extracts something of the nature of the work and of the manner in which the prospectus we gave last quarter has been carried out. We confine ourselves exclusively to those passages which most directly concern the special work of the Fund, Biblical illustration. Lieut. Conder's conclusions on the topography of Jerusalem, the present state of the Samaritans, the Bedawin, the modern colonists of Palestine, the fertility of the country, and other topics of the greatest interest, must be looked for in the book itself.

THE SITE OF KIRJATH JEARIM.

"This fine site, standing out black against the sky, with its grand ravine and wild copses, is evidently an important spot; yet the name Sôba does not recall any Scriptural place, though not far different from the Hebrew Zuph where Saul met Samuel. In modern Arabic it means 'a heap,' such as the grain-heaps of the threshing-floors, a title which applies well to the shape of the hill, but probably this is a corruption of some older word. Dr. Chaplin, of Jerusalem, who is perhaps the soundest antiquarian in the country, supposes it to mark the real site of Kirjath Jearim, and there many points in favour of such a view. First of all, Kirjath Jearim is mentioned as on the boundary of Judah next to Mount Seir, which, in turn, is next to Chesalon. Chesalon is known to be the present Kesla, a village on the same ridge with Sôba, and between them is a mountain called Saghîr, a word radically identical with Seir. Then again the thickets west of Sôba may well represent those of the ancient Mount Jearim, 'the hill of thickets.' Geba also was a place near Kirjath Jearim, and a ruin called Jeb'a exists close to Sôba. Baalah was another name for Kirjath Jearim, and the word means 'high' or 'elevated,' applying well to Sôba, which is a strong place. It is also not impossible that in the name Sôba we have a trace of Shobal the founder of Kirjath Jearim."

THE SYCHAR OF ST. JOHN (iv. 4).

"It is here no doubt that we recognise the Sychar of the Fourth Gospel. An unaccountable confusion has grown up lately between

Sychar and Shechem, for which the Crusaders are originally responsible, as they are indeed for most of the false theories on sacred sites. It is only through careful study, and by such work as that of the Survey, that we are beginning to escape from the entanglements and confusion caused by the ignorance of knights and priests, arriving, in the twelfth century, strangers and illiterate enthusiasts in a hostile country.

"It will be evident to all readers of the Gospel narrative that Sychar, 'a city of Samaria' near Jacob's Well (John iv. 5, 6), is a description hardly to be expected of Shechem, which is moreover mentioned by its original name in the New Testament (Acts vii. 16). The early Christians recognised the distinction, and place Sychar a mile east of Shechem, as noticed in the 'Itinerary of Jerusalem,' 333 A.D. It is clear that they refer to 'Askar, and the identity is maintained by Canon Williams and others; but a difficulty has always been felt by students because the modern name begins with a guttural, which cannot have occurred in the name Sychar. This difficulty the Samaritan Chronicle seems to me to remove, for in it we find a town mentioned apparently near Shechem, called Ischar, which is merely a vulgar pronunciation of Sychar; and the Samaritans themselves, in translating their Chronicle into Arabic, call it 'Askar. Thus the transition is traceable from the Hebrew form, having no meaning in Arabic but originally 'a place walled in,' through the Samaritan Ischar to the modern 'Askar, 'a collection' or 'army' in Arabic."

The Village of Nain.

"The village of Nain lies below on a sort of spur to the north of Neby Dŭhy, and the road from Nazareth ascends in a hollow to the west of it. On the right of the road, yet farther west, are the rock-cut tombs, and thus the procession bearing the young man's body would have come down the slope towards the little spring westwards, meeting our Lord on the main road. The mud-hovels on the grey tongue of limestone have no great marks of antiquity, but the surrounding ruins show the village to have been once larger, and a little mosque called 'the Place of our Lord Jesus' marks, no doubt, the site of an early chapel. There are, as far as we could see, no traces of a wall, and I think we should understand by 'gate of the city,' the place where the road enters among the houses, just as the word is used often in Greek, and in modern Arabic in such expressions as 'gate of the pass,' 'gate of the valley,' and even 'gate of the city,' where no wall or gate exists."

The Death of Sisera.

"The Bedawin have a delicious preparation of curdled milk called Leben, which is offered to guests but generally considered a delicacy; from personal experience I know that it is most refreshing to a traveller when tired and hot, but it has also a strange soporific effect, which was so sudden in its action on one English clergyman after a long ride, that he thought he had been poisoned. It was perhaps not without a know-

ledge of its probable effects, that Jael gave to her exhausted guest a tempting beverage which would make his sleep sound and long.

"The murder of a fugitive and a guest is so contrary to the morality of the Semitic nomads, that we must seek for a very strong justification. It could not have been national enthusiasm which actuated Jael, for she was a Kenite, not a Jewess, one of a nation hostile to Israel, and there 'was peace between Jabin King of Hazor (Sisera's master) and the house of Heber the Kenite.' The true reason is probably to be sought in Sisera's entering the tent at all. There are instances in later history in which a defeated Arab has sheltered himself in the women's apartments, but such an infringement of Eastern etiquette has always been punished by death; and it is not improbable that in revenge for such an insult Jael seized the iron tent-peg and drove it with the mallet, used to fix the tents to the ground, through Sisera's brain.

"One final illustration may be added, suggested to me quite lately by an English clergyman. In the magnificent song of Deborah, the great storm which swelled the Kishon is described:

"'They fought from heaven, the stars from their courses fought against Sisera' (Judg. v. 20).

"The season was probably that of the autumn storms which occur early in November. At this time the meteoric showers are commonest, and are remarkably fine in effect, seen in the evening light at a season when the air is specially clear and bright. The scene presented by the falling fiery stars, as the defeated host fled away by night, is one very striking to the fancy, and which would form a fine subject for an artist's pencil."

The Rock Etam.

"About two miles west of Beit 'Atâb, a valley running north and south, separates the high rugged mountains of the 'Arkûb from the low rolling hills of the Shephelah district, beyond which is the Philistine plain. This valley joins the great gorge which bounded Judah on the north, and forms a broad vale, half a mile across, filled with luxuriant corn, with a pebbly torrent-bed in the middle, and low white hills on either side. The vale is called Wâdy Sŭrâr (a Hebrew word, meaning 'pebbles'), and is the ancient Valley of Sorek. The ruins of Bethshemesh lie on a knoll surrounded by olive-groves, near the junction of the two valleys above mentioned. On the south is Timnah, where Samson slew the lion; and on the north are the little mud villages, Sŭr'a and Eshû'a—the ancient Zoreah and Eshtaol—the hero's home. The scene, looking up the great corn valley to the high and rugged hills above, is extremely picturesque, and is that which was spread before the eyes of the five lords of the Philistines, as they followed the lowing oxen, which bore the ark on the 'straight way' from Ekron to Bethshemesh.

"Here also, at the edge of the mountains, is the village of Deir Abân, supposed, by the early Christians, to mark the site of Ebenezer, the boundary of Samuel's pursuit of the Philistines, and of the land held by

the Jews at that period. On the north brink of the Vale of Sorek (in which also Delilah lived) there is a conspicuous white chapel on the hill, dedicated to Neby Samit, and close to the village of Zoreah. Confused traditions—which are, however, probably of Christian origin—connect this prophet with Samson, whose name is recognisable in other parts of this district under the forms Shemshûn, Sanasîn, and 'Aly (as at Gaza), and also a little farther south as Shemsîn and Samat. It appears probable that the tomb now shown at Zoreah, is that known, to the Jews, in the fourteenth century as Samson's; and the tradition, thus traced to other than monkish origin, is very possibly as genuine as that which fixes the tombs of Joseph and Phinehas near Shechem. Here, then, we are in Samson's country, and close to Zoreah we should naturally look for the Rock Etam.

"The substitution of B for M is so common (as in Tibneh for Timnah), that the name 'Atâb' may very properly represent the Hebrew Etam (or 'eagle's nest'); and there are other indications of the identity of the site. It is pre-eminently a 'rock'—a knoll of hard limestone, without a handful of arable soil, standing, above deep ravines, by three small springs. The place is also one which has long been a hiding-place, and the requirements of the Bible story are met in a remarkable way; for the word rendered 'top of the Rock Etam' is in reality 'cleft' or 'chasm;' and such a chasm exists here—a long, narrow cavern, such as Samson might well have 'gone down' into, and which bears the suggestive name Hasûta, meaning 'refuge' in Hebrew, but having in modern Arabic no signification at all.

"This remarkable 'cave of refuge' is two hundred and fifty feet long, eighteen feet wide, and five to eight feet high; its south-west end is under the centre of the modern village; its north-east extremity, where is a rock shaft, ten feet deep, leading down from the surface of the hill, is within sixty yards of the principal spring.

"The identification thus proposed for the Rock Etam is, I believe, quite a new one; and it cannot, I think, fail to be considered satisfactory, if we consider the modern name, the position, and the existence of this remarkable chasm. Ramath Lehi, where the Philistines assembled when searching for Samson (Judg. xv. 9, 10), is naturally to be sought in the vicinity of Zorea—Samson's home, and of the Rock Etam where he took refuge.

"A little way north-west of Zoreah, seven miles from Beit 'Atâb, is a low hill, on the slope of which are springs called 'Ayûn Abu Mehârib, or the 'fountains of the place of battles.' Close by is a little Moslem chapel, dedicated to Sheikh Nedhîr, or 'the Nazarite chief;' and, higher up, a ruin with the extraordinary title Ism Allah—'the name of God.' The Nazarite chief is probably Samson, whose memory is so well preserved in this small district, and the place is perhaps connected with a tradition of one of his exploits. The Ism Allah is possibly a corruption of Esm'a Allah—'God heard'—in which case the incident intended will be the battle of Ramath Lehi. Finally, we were informed by a native

of the place that the springs were sometimes called 'Ayûn Kara, in which name we should recognise easily the En Hak-Kore, or 'fountain of the crier' (Judg. xv. 19).

"To say that this spot certainly represents Ramath Lehi—'the hill of the jaw-bone'—would be too bold. It seems, however, clear, that a tradition of one of Samson's exploits lingers here; the position is appropriate for the scene of the slaughter with the jaw-bone, and we have not succeeded in finding any other likely site."

The Scapegoat.

"According to the Law of Moses the Scapegoat was led to the wilderness and there set free. This was not, however, the practice of the later Jews. A scapegoat had once come back to Jerusalem, and the omen was thought so bad that the ordinary custom was modified, to prevent the recurrence of such a calamity. The man who led the goat arrived at a high mountain, called Sook, and there was at this place a rolling slope, down which he pushed the unhappy animal, which was shattered to atoms in the fall. It was always a matter of much interest to me to find out where this mountain was.

"The Scapegoat was led out on the Sabbath, and in order to evade the law of the Sabbath-day's journey, a tabernacle was erected at every term of two thousand cubits, and became the domicile of the messenger, who, after eating bread and drinking water, was legally able to travel another stage. Ten such tabernacles were constructed between Sook and Jerusalem, and the distance was ninety *Rîs*, or six and a half English miles. The district was called Hidoodim, and the high mountain Sook. The first means 'sharp,' the second 'narrow,' both applying well to the knife-edged ridges of the desert. The distance of ninety *Rîs* brings us to the great hill of El Muntâr, and here, beside the ancient road from Jerusalem, is a well called Sûk, while in the name Hadeidûm, applied to part of the ridge, we recognise the Hebrew Hidoodim.

"Here then, I think, we may fairly conclude is the Mountain of the Scapegoat. From this high ridge the unhappy victim was yearly rolled down into the narrow valley beneath, at the entrance of the great desert, which first unfolded itself before the eyes of the messenger as he gained the summit half a mile beyond the well of Sûk. Beside this well stood probably the tenth booth to which he returned after the deed, and where he sat until sun-down, when he was permitted to return to Jerusalem."

Gilgal.

"A question of even greater interest is that of the long-sought site of Gilgal, and our inquiries were rewarded with success. Robinson had heard the name Jiljûlieh, but had not been able to fix the site. A German traveller (Herr Schokke), in 1865, had been more fortunate, and was shown the place at a mound about a mile east of Eriha. It was important to ascertain the reliability of this discovery, and I succeeded

in fixing the spot visited by this traveller, by means of the compass-bearing which he had been wise enough to take. I found three persons who knew the site by the name Jiljûlieh, and one of them conducted me to ruins to which a curious tradition applies.

"There was, however, still a difficulty to be met: for Captain Warren had been shown another place, as the true site of Gilgal, north of this Jiljûlieh, where are ruins of a large mediæval monastery. The explanation is, however, the usual one. Our Jiljûlieh is the Gilgal known to the early Christians, which St. Willibald (724 A.D.) places two miles from the Jericho of his time, and five miles from Jordan; Captain Warren's site is just in the position in which Gilgal is shown on the mediæval map of Marino Sanuto. The Crusaders have again in this instance changed the site, and both traditions are extant among the natives. The questions naturally arise, which is the true one, or whether either is worthy of notice? The ruins of Jiljûlieh, east of Jericho, appear to me to bear away the palm, for two reasons; first, the position is that described in the Bible, 'in the east border of Jericho' (Josh. iv. 19); secondly, the fourth-century site is noticed by Jerome, not as fixed by a monkish tradition, but as held in reverence by the inhabitants of the country, and thus apparently connected with a genuine or indigenous tradition. It is true that the existing ruins, with hewn stones and tesseræ of glass, indicate traces of the early Byzantine monastery, which is noticed as containing the Church of Galgalis, but this does not militate against the genuine character of the site, for the tradition, in this case, appears to be derived from a more authentic source than that which fixes most of the early Christian sacred sites.

"The recovery of Gilgal ranks as one of the most important successes of the Survey work. The name is not commonly known among the natives, for the site is generally called Shejeret el Ithleh, 'the tamarisk-tree,' from the very large tamarisk just west of the ruins. The tradition connected with the place is, however, apparently common among the Arabs of the neighbourhood."

Wady Kelt.

"Wâdy Kelt has been also thought to be the Brook Cherith, and the scene seems well fitted for the retreat of the prophet who was fed by the 'Oreb,' whom some suppose to have been Arabs. The whole gorge is wonderfully wild and romantic; it is a huge fissure rent in the mountains, scarcely twenty yards across at the bottom, and full of canes and rank rushes between vertical walls of rock. In its cliffs the caves of early anchorites are hollowed, and the little monastery of St. John of Choseboth is perched above the north bank, under a high, brown precipice. A fine aqueduct from the great spring divides at this latter place into three channels, crossing a magnificent bridge seventy feet high, and running a total distance of three miles and three-quarters, to the place where the gorge debouches into the Jericho plain. On each side the white chalk mountains tower up in fantastic peaks, with long

knife-edged ridges, and hundreds of little conical points, with deep torrent-seams between. All is bare and treeless, as at Mar Saba. The wild pigeon makes its nest in the 'secret places of the stairs' of rock; the black grackle suns its golden wings above them; the eagle soars higher still, and over the caves by the deep pools the African kingfisher flutters; the ibex also still haunts the rocks. Even in autumn the murmuring of water is heard beneath, and the stream was one day swelled by a thunderstorm in a quarter of an hour, until it became a raging torrent, in some places eight or ten feet deep.

"The mouth of the pass is also remarkable; for on either side is a conical peak of white chalk—one on the south called the 'peak of the ascent' (Tuweil el 'Akabeh), while that to the north is named Bint Jebeil, 'daughter of the little mountain,' or Nusb 'Aweishîreh, 'monument of the tribes.'"

Bethabara.

"The fords were collected and marked in the natural course of the Survey, the names carefully obtained, and every precaution taken to ensure their being applied to the right places. It was not, however, until the next winter that I became aware how valuable a result had been obtained. Looking over the nomenclature for the purpose of making an index, I was struck with the name 'Abârah applying to a ford. The word means 'passage,' or 'ferry,' and is radically the same word found in the name Bethabara. I looked 'Abârah out at once on the map, and found that it is one of the main fords, just above the place where the Jalûd river, flowing down the valley of Jezreel and by Beisân, debouches into Jordan.

"One cannot but look on this as one of the most valuable discoveries resulting from the Survey; and I have not, as yet, seen any argument directed against the identification which seems to shake it. It may be said that the name 'Abârah is merely descriptive, and perhaps applies to several fords. That it is descriptive may be granted; so is the name Bethabara, or Bethel, or Gibeah, or Ramah. That it is a common name may be safely denied. We have collected the names of over forty fords, and no other is called 'Abârah; nor does the word occur again in all the 9,000 names collected by the Survey party. . . . .

"Here at 'Abârah we have the name, and nowhere else, as yet, has the name been found; the question then arises, is the position suitable?

"We speak commonly of Bethabara as the place of Our Lord's baptism. Possibly it was so, but the Gospel does not say as much. It is only once mentioned as a place where John was baptizing, and where certain events happened on consecutive days. These events are placed in the Gospel harmonies immediately after the Temptation, when Christ would appear to have been returning from the desert (perhaps east of Jordan) to Galilee. Bethabara, 'the house of the ferry,' was 'beyond Jordan;' but the place of baptism was no doubt at the ford or ferry itself; hence the ford 'Abârah is the place of interest. It cannot be

Christian tradition which originates this site, for Christian tradition has pointed, from the fourth century down to the present day, to the fords of Jericho as the place of baptism by St. John.

"'And the third day there was a marriage in Cana of Galilee' (John ii. 1). Here is the controlling passage. The hostile critics of the fourth Gospel have taken hold of it; they have supposed the traditional site to be undoubtedly the true one, and have thence argued the impossibility that in one day Christ could have travelled eighty miles to Cana. To the fourth-century inquirer the difficulty would never have occurred; he would have answered at once that Our Lord was miraculously carried from one place to the other; but the Gospel does not say so, and we should therefore look naturally for Bethabara within a day's journey of Cana. The ford 'Abârah is about twenty-two miles in a line from Kefr Kenna, and no place can be found, on Jordan, much nearer or more easily accessible to the neighbourhood of Cana.

"I leave these facts to the reader, asking him to choose, between the difficulties attendant on the traditional site, and the suitability of the new site, where alone as yet the name of Bethabara has been recovered.

"There is, however, another point with regard to Bethabara which must not be overlooked. The oldest MSS. read, not Bethabara, but Bethany, beyond Jordan. Origen observed this, yet chose the present reading, and we can hardly suppose that the early fathers of the Church made such an alteration without some good reason; perhaps the original text contained both names, 'Bethabara in Bethany' beyond Jordan being a possible reading. . . .

"If Bethabara be a true reading, the place should thus most probably be sought in Bathania, and the ford should therefore lead over to Bashan. This again strengthens the case for the 'Abârah ford, which is near the hills of Bashan, whereas the Jericho fords are far away, leading over towards Gilead and Moab."

The Spring of Sirah (2 Sam. iii. 26).

"After his interview with David, Abner set out on his way to Jerusalem, and had gone as far as the Spring of Sirah, when Joab's messengers overtook him and brought him back to Hebron, where he was murdered in the gate (2 Sam. iii. 26). Now on approaching the modern town by the old paved road to the north, the first spring beside the way is called Sârah. Like the Hebrew Sirah, the word means 'withdrawn,' and the title is, no doubt, due to the fact that the spring is under a stone arch, at the end of a little alley with drystone walls, and is thus withdrawn from the high-road. This place may therefore be considered as one of the few genuine sites in the neighbourhood of Hebron."

Debir (Joshua xv. 48).

"There seems to me to be every reason for supposing Dhâheriyeh to be the ancient Debir, a place not identified before the Survey. The name has the same meaning, derived from its situation on the 'back' of a

long ridge; and the position between Shochoh (Shuweikeh), Dannah (Idhnah), Anab ('Anâb), and Eshtemoa (Es Semû'a), seems very suitable (Josh. xv. 48). The place, moreover, is evidently an ancient site of importance, to which several roads lead from all sides. The springs near Debir given to Achsah (Judg. i. 15) might well be the beautiful springs of Dilbeh, about seven miles north of the town, and the identification seems to me to be amongst the most valuable of those due to the Survey."

Panoramic View from Jebel Tôr'an.

The view from the summit of Tôr'an is interesting and extensive. The Sea of Galilee is visible, and we were able to fix the direction of many points along its shore.

"On the south, separated from Tôr'an by a second plain, lay the low bare range of the Nazareth hills, Neby S'ain, and Gath Hepher with the tomb of Jonah, being visible, while rather farther east Kefr Kenna stood among its olive-groves and gardens of pomegranates.

"Tabor, crowned with two monasteries, was also plainly visible, east of the Nazareth range, the slopes partly hidden by oak-groves. Through a gap, between it and the western hills, the outline of Gilboa and part of Jebel ed Duhy could be seen. The plain of Esdraelon was hidden, but the cone of Sheikh Iskander was visible to the south-west.

"To the west the view extended over the low wooded hills to the long range of Carmel, which was visible, from the Peak of Sacrifice to the white monastery where, on a little spit, stands the German windmill, which showed up quite black against the gleaming sea.

"The brown and fertile plain of the Buttauf, in the basaltic soil of which tobacco, corn, maize, sesame, cotton, and every species of vegetable grow luxuriantly, lay at our feet. The high blunt top of Jebel Deidebeh ('mountain of the watch-tower'), crowned with its ring of thicket, rose behind, shutting out the view. Beyond this was the chain of hills running eastwards, with rolling grey uplands dotted with olives, while farther still, some ten or twelve miles away, rose the mountain-wall of Upper Galilee, culminating in Jebel Jermûk, a bare craggy ridge which closed the view to the north. Turning yet farther east, the large town of Safed shone white on the mountain side, divided into two quarters, with a double-pointed summit behind them. Beyond all, dark and dreamlike, the great Hermon, 'Sheikh of the mountains,' was seen streaked with silver lines of snow.

"But the view due east of Tôr'an was yet more interesting. A yellow plateau shelves down from the foot of the mountains of Upper Galilee and runs into little tongues and promontories, separated by tiny bays, along the north-western shores of the Sea of Galilee: only in one part of this line is there a cliff, just where the little fertile plain of Gennesaret terminates at Khân Minieh; the rest is shelving ground almost to the water's edge.

"The deep chasm running down from Safed, and known as 'the Valley

of Doves' (W. el Hamâm), debouches into the green oasis of Ghûweir, or plain of Gennesaret. East of the sea the long flat plateau of Bashan stretches from the precipices which enclose the lake, and reaches away to the volcanic cones and dreary lava-fields which are backed by the peaks of Jebel ed Drûz.

"Tiberias was hidden below the cliffs, and only about half the blue and limpid lake was seen behind them; most conspicuous on this line are the Horns of Hattin, so fatal to the Christian kingdom in 1187, and here also, as on the east, a broad plateau runs almost to the top of the precipices.

"It is wonderful to reflect how numerous are the ancient towns which encircled this little lake; speaking of the west side alone, they number more than twenty. Hidden by the cliffs we have Tiberias, or Rakkath, and Hammath (El Hummâm), Tarichæa (Kerek), Sinnabris (Sennâbreh), and Magdala (Mejdel), with Kedish, the probable site of the Kadesh of Barak.

"On the western plateau stand Adamah (Admah), Adami (Ed Damieh), Bitzaanaim (Bessûm), Lasharon (Sarona), Shibon (Sh'aîn), and other sites of Biblical interest. Arbela, with the synagogue of Rabbi Nitai (200 B.C.), Hattin (the ancient Zer), Yemma (the Talmudic Caphar Yama), Kefr Sabt (Caphar Sobthi), Seiyâdeh (the Talmudic Ziadethah), Tell M'aûn (Beth Moan), Sha'arah (Beth Sharaim), and several other towns of later times swell the long list of cities. The district is full of sacred places: Rabbi Akiba, Rabbi Meir, and the great Maimonides, were buried near Tiberias, and the supposed tombs of Jethro and Habakkuk are still shown on the hills above."

SYNAGOGUES OF GALILEE.

THE number of known examples of synagogues in Palestine is eleven; besides these there are three doubtful specimens which may have been synagogues, making the total number fourteen. By dealing first with the three doubtful specimens the way will be left clear for a consideration of the date of these interesting buildings. The only specimen that does not occur within the limits of Galilee is that on Mount Carmel, described by Lieutenant Conder, at the ruin of Kh. Semmaka. Two lintels were found, one still resting *in situ* on its stone doorposts. The mouldings resemble those common in other synagogues, being carried back on the lintel in the peculiar T-shaped beading clearly seen in the synagogue at Meiron. Lieutenant Conder describes this principal doorway as being the eastern door, which is peculiar. The only other known example of the entrance being on the east is at the synagogue at Irbid, and there this position was rendered necessary by the fall of the ground on which the synagogue was built.

Part of a colonnade was observed, the pillars being about the same

dimensions as those usual in synagogues. The second smaller lintel has two lions carved upon it, with a cup between them; this is another peculiarity, as on all the other synagogues where carved figures occur they seem to have been on the principal lintel or upon all three. There is no other example known where the side-door lintels were thus ornamented and the principal door left bare.

The second doubtful synagogue is at Kh. Taiyebeh, not far from Shefa 'Amr. A single double column and some pieces of ordinary columns were observed in the ruins of a small building, too much destroyed to be at all intelligible in its present condition. Excavation here might lead to the discovery of a synagogue. The third is the ruins at Belât, where the peculiar double columns again occur at both ends of a long colonnade. It was described by me in *Quarterly Statement*, October, 1877, p. 166, and the only photograph of these interesting remains is now in the Palestine Exploration Fund series. Though this building has some points of resemblance to synagogues, it is not, in my opinion, one of that class of buildings. In the first place it is longer and narrower than any known synagogue, the want of mouldings on the architrave, the archaic form of the capitals, and the general appearance of the building, seem to point to a much earlier date than that at which the synagogues were erected. The aisle or passage between the columns is made wider than in synagogues, and there is only one specimen (the small synagogue at Kefr Bir'im) where only two rows of columns occur. There is no sign of a southern doorway, though there is some reason to suppose that the entrance was in the centre of the eastern side, which is, as before pointed out, unlike the generality of synagogues. On the eastern side of this building there are the remains of buildings enclosing a courtyard containing a large well that resembles such as one would expect to find of a monastery or castle. The situation, on the top of a very commanding, steep, and narrow ridge, difficult of access, is unlikely to have been the site of an important town, of which there are no traces. From these considerations I am led to the supposition that we have here one of the most perfect and earliest specimens of a temple dedicated to some deity worshipped on this "high place," and attended by a number of priests or votaries who were lodged in the surrounding buildings. To its isolation in this, the wildest part of the country, is probably due its preservation up to this time.

It seems probable that from this and other specimens of the same class then existing, the architects copied those peculiar double columns that are always found terminating the colonnades in synagogues.

Another fact pointing to this view of the case may be derived from the enormous monolithic double columns of red granite now lying in the ruins of the cathedral at Tyre. These were certainly not made for the cathedral, as all the interior decoration of that building was of white marble. They must have been taken from some building, or, more probably, were found lying, half covered with sand, on the site, when the cathedral was

about to be built, and, from their great size and beauty, were used in that building by the Christians who did not know their Pagan origin.

We then come to the question, Were they not used in a synagogue formerly on this spot? If so, the Jews of that time were able to import from a distant country, probably Egypt, larger monoliths of more beautiful marble than any other race had been capable of bringing to the country. In no synagogue has any marble been found, the hard limestone of the country is always used, and the columns and door-posts, though of monoliths, are nothing like the stupendous size of these enormous blocks of granite. It appears to me that these columns are the remains of a very early and most magnificent temple, dedicated to some unknown deity. The remains at Belât (within sight) appear to have been an offshoot and, probably, a copy of this temple. What mysterious religion was inculcated at these places there is no evidence to show.

If it is allowed that synagogues were copied from an earlier form of temple, much additional interest is added to the study of the details of these buildings.

The known examples are eleven, and stated in order of their preservation would occur thus:—

Large Synagogue at .	Kefr Bir'im.
Synagogue at . . .	Meiron.
,, . . .	Irbid.
Small Synagogue at .	Kefr Bir'im.
Synagogue at . . .	Tell Hum.
,, . . .	Kerâzeh.
,, . . .	Nebratein.
Small Synagogue at .	el-Jish.
Synagogue at . . .	Umm el 'Amed.
Large Synagogue at .	el-Jish.
Synagogue at . . .	Sŭfsâf.

I have very little doubt that there were also synagogues at Tiberias and Sâsa. At both there are traces, but not sufficient evidence without excavation to say for certain that they are those of synagogues. The whole area covered by these synagogues is very small; only a little larger than Rutlandshire.

This shows how local the Jewish influence was in the country when these synagogues were built. A striking characteristic of these buildings is their similarity in plan and detail of ornamentation; at all of them the same class of mouldings are observable; and in many cases they are identical, even when cut out of the hard basalt as at Kerâzeh. No modifications were allowed, and the niches of this specimen are even more elaborately carved than in other cases. The capitals show some variation, being Corinthian, Ionic, and with simple mouldings; but all these forms occur in the synagogue at Irbid, and cannot therefore be taken to show different dates. These points seem to show that they

were all built at nearly the same time, and that no later specimens were attempted. Thus we arrive at the conclusion that the Jewish influence which gave rise to these buildings was both extremely local and short-lived.

In the New Testament, synagogues are frequently mentioned as occurring commonly at all towns and villages: at Jerusalem, John xviii. 20, Luke xiii. 11; at Nazareth, Luke iv. 16; at Capernaum, Matt. xii. 9, John vi. 5, Mark i. 23, Luke vii. 5; Synagogues in all villages, Matt. iv. 23, xiii. 54. The question then is, are these ruins the remains of the synagogues there mentioned?

In the "Bible Dictionary," on Synagogues, under the sub-head "Structure," it is stated: "Its position was, however, determined. It stood, if possible, on the highest ground in or near the city to which it belonged." This is not what is found as characteristic of these ruins. Major Wilson, R.E. (*Quarterly Statement*, No. 2, p. 37), states: "In choosing sites for the synagogues in the different towns, the builders have by no means selected the most prominent positions."

Returning to the "Bible Dictionary," we find: "And its direction, too, was fixed. Jerusalem was the Kibleh of the Jewish devotion. The synagogue was so constructed that the worshippers as they entered and as they prayed looked towards it (Vitringa, pp. 178 and 457)." The existing remains have, with one exception, at Irbid, where the ground would not allow of this arrangement, their doors on the southern side, so that every Jew entering would have to turn his back on Jerusalem. The ark, if there was one in these synagogues, must therefore have been kept at the northern end, and the Jews would therefore pray with their backs to Jerusalem.

We know besides how abhorrent to the Jews were the figures of animals; yet in these synagogues we find them prominently carved in stone in six out of the eleven, and they probably existed in the others and in greater quantities than those already noted, but have been destroyed by the Mahommedans as contrary to their religion.

It may therefore be said that they differ vitally from the known form of the earlier synagogues, as well as from the tenets of the earlier Jewish religion, and yet there can be no doubt that they are synagogues; the Hebrew inscriptions and the sacred Jewish symbols carved on the lintels prove it.

Milman's "History of the Jews," Book XIX., gives an account of the establishment of the Patriarchate of Tiberias after the fall of Barcochab, less than sixty years after the war under Hadrian.

Before the close of the second century after Christ, the Jews present the extraordinary spectacle of two regular and organised communities: one, under a sort of spiritual head, the Patriarch of Tiberias, comprehending all of Israelitish descent who inhabited the Roman empire; the other under the Prince of the Captivity, to whom all the Eastern Jews paid their allegiance.

The Sanhedrin was re-established under Simon, son of Gamaliel, and

five others, who were named by Judah, son of Bavah, secretly, before he was slain by the Romans; these were Judah, son of Ilai, Simon, son of Jochai, R. Jose, R. Elasar, R. Nehemiah, and R. Meir.

The foreign communities of Jews at Rome and in the whole of Asia Minor acknowledged at once the authority of the patriarch, and either came to live in the district or sent alms to their spiritual head.

The Romans recognised the Patriarch of Tiberias, and by their moderation granted him many indulgences; he was empowered to appoint his subordinate ministers and apostles, who visited all the colonies of the Jews in distant parts, and also to receive from his despised brethren an annual contribution. By this kind treatment and by the influence of the foreign Jews, who had been completely naturalised to the language and customs and partially to the religion of the people with whom they dwelt, the Jews of Palestine became tractable to Roman rule and Roman customs, and developed their great characteristic love for commercial pursuits which has ever since been typical of them.

Thus the colony round Tiberias became very powerful, and under Antoninus Pius, 138-161 A.D., some additional privileges were accorded to them, such as the permission to perform the rite of circumcision.

Synagogues were at this time erected in the villages belonging to the colony, and it seems probable that they were erected in imitation of the great works of that emperor in Syria.

At the beginning of the third century they were in high favour with the Emperor Alexander Severus; this emperor was even called the Father of the Synagogue, and this name may have been given him from his influence over the erection and architecture of these buildings.

At this time the most celebrated of the rabbinical sovereigns, Jehuda the Holy, had ascended the Patriarchal throne, which was then at the height of its power, and after his death its glory sank. Milman describes its fall:—"The small spiritual court fell like more splendid and worldly thrones, through the struggles of the sovereign for unlimited sway and the unwillingness of the people to submit even to constitutional authority. The exactions of the Pontiff, and of the spiritual aristocracy, the Rabbins, became more and more burdensome to the people. The people were impatient, even of the customary taxation. Gamaliel succeeded Jehuda, Jehuda the second Gamaliel."

Falling rapidly as Christianity arose, we find the two powers in frequent collision in later times. A last flicker of life was given to the community under the Emperor Julian, the apostate. His proposal, in 360 A.D., to rebuild the temple on Mount Moriah, gave the Jews an immense impulse; they flocked to Jerusalem, but the signal failure of the enterprise gave the last blow to the power of the community, and the Patriarchate became extinct in 414 A.D.

We thus find that there was a powerful body of Jews established at Tiberias, receiving contributions in money from the Jews of the whole Roman Empire; even the Babylonian Jews, under the Prince of the Captivity, acknowledged the supremacy of the Patriarch of Tiberias,

about the year 180 A.D.; and also that this power was under the protection of the great builders and restorers of temples in Syria, Antoninus Pius and Alexander Severus. The existence of the power of this community was also very short-lived; one century, or almost the life of one man, Rabbi Jehuda the Holy, appears to have been its limits.

It seems, therefore, almost a certainty that these emperors inspired and aided the erection of these synagogues, and that they were built by Roman labour; perhaps the same as restored the temple at Baalbek and built the Temple of the Sun at Kades. The Jews themselves, having taken to commercial pursuits, were unable to perform work of this sort, and by using Roman workmen obtained much finer results than we are led to think they would themselves have been capable of. The architecture of these buildings bears out this view of their erection. The dressing, size, and nature of the masonry is certainly Roman, so much so that the Temple of the Sun at Kades has been mistaken for a synagogue. No synagogues of the same kind have been found in other countries, though there were many in Babylon and in the colonies of the Jews, and this type has never been perpetuated in later works; no tradition of the Jews appears to have lingered that this was the proper form of a synagogue, and we have seen how many points of their religion were disregarded in their design and ornamentation. We may therefore suppose that they were forced upon the people by their Roman rulers at a time when they were completely submissive to that power, and that directly they were able, they deserted such Pagan buildings as a disloyalty to their religion. It has been stated that Rabbi Simon, son of Jochai, was the founder of these buildings; it is related that he built with his own money twenty-four synagogues in this part of the country, but putting aside the immense riches one man must have possessed to be able to build so many beautiful temples,-from what we know of this rabbi he was a most fanatical teacher of the law, and during a public debate bearded Rabbi Jehuda, who was praising the Romans, and abused them roundly. For this he was adjudged by the Romans to have forfeited his life. This great scholar could therefore hardly have erected so many buildings in violent contradiction to so many points of the religion he guarded so jealously.

From these considerations I consider the date of these synagogues to be between the year 150 A.D. and 300 A.D.

Plans and detail drawings of the remains of all these buildings will be published in the memoirs to accompany the sheets of the large map. Photographs of most of them may be procured at the Fund Office.

Some points of interest, such as the formation of the court in front of the Great Synagogue at Kefr Bir'im might be mentioned. In this case the court was formed two bays wide, and the total length of the front of the synagogue. The pillars are on pedestals, and are as high as the building; they support an architrave with simple mouldings, and from a peculiar portion of this architrave that I found, I am led to suppose that over the centre bay, opposite the great door of the synagogue, the

architrave was carried up to a point. This must have been a striking feature in the building, and is a very peculiar formation; it may have been copied from the gate Tadi of Herod's temple, which is described as having been of this nature in the Talmud. The corner pillars of this porch or court were of the peculiar double form seen at the corners of the colonnades in the interior of all synagogues.

H. H. KITCHENER, Lieut. R.E.

ZION, THE CITY OF DAVID.

WHERE WAS IT? HOW DID JOAB MAKE HIS WAY INTO IT? AND WHO HELPED HIM?

ARAUNAH could easily have answered these questions. Unhappily, we have not the spiritualistic power of cross-examining him. So we must be content if we can get conclusive answers by the laborious process of close investigation. The Bible, with various works on Jerusalem, and Captain Warren's remarkable discoveries, will be found to furnish sufficient materials for this end.

While the thrilling incident of the story will attract the general reader, the *savans* will require full proof of the statements advanced, so that both are given, but separately, to suit different tastes.

THE STORY.

Ancient Jerusalem stood on a rocky plateau enclosed on three sides by two ravines; that on the west and south was called the King's Dale, that on the east the Brook Kedron. The space thus enclosed was further cleft by another ravine called the Valley of Hinnom. On the narrow ridge running between the "Brook" and "Valley," and towards its southern extremity, stood, at the beginning of Davids' reign, the hitherto impregnable fortress of Jebus. On the west side of this ridge, in the "valley," lay the rest of the city, once at least already captured by the Israelites, but occupied (perhaps at times in conjunction with them) by the Jebusites. On its east side, near the "Brook," was an intermittent fountain, or rather one of irregular flow, called then Enrogel, once Gihon in the "Brook," for a time Siloah, but now the Fountain of the Virgin.

To a stranger, this position of the fortress of Jebus or Zion would not have seemed to be well-chosen, for it was built on an inconsiderable hill, while loftier and more precipitous eminences were close at hand.

The founder, however, of this stronghold of Zion was a very subtle man. While the art of erecting and taking fortified places was then in its infancy, water was, of course, as much as ever a necessary of life. An ordinary wall of no great height was enough to baffle the most skilful general and the bravest army—always supposing the besieged kept a sharp look-out. Bethel on its low hill was a match for all the

might of Ephraim. Late in David's reign the shrewd Hushai proposed to capture a fortified city by dragging it down with ropes; and if the more practical Joab preferred raising a bank and using a primitive battering ram, still he too would have found considerable difficulty in dealing with the steep sides of Zion. Even perpendicular cliffs without water to drink would have been useless, while, after all, the height of walls was but a question of labour. Very wisely, therefore, the stronger positions on the western hill and northern part of the ridge were passed by, and the humbler slopes of the sunny Zion selected as the site of the future fortress on account of the copious fountain overflowing at its base.

It was not, however, that the damsels of Jebus might have a less distance to go for water that the stronghold was built on the hill of Zion.

The far-seeing mind of some Hittite or Amorite (perhaps of Melchizedec himself) had another project in view, which resulted in the execution of a monument destined after 3,000 years to be discovered by Captain Warren. A sketch of it is given.

It occurred to this engineer, who had never seen Woolwich, that from inside the city wall a subterraneous passage might be dug through the rock to the spring below, and so in troublous times, when the daughters of Zion could no longer venture outside the gates to draw water from the fountain, the needful supply would by this ingenious device be always obtainable, probably without the knowledge of the besiegers, and not less certainly without risk to the besieged; for what enemy would attempt the all but impossible feat of diving along a watercourse for 70 feet, and then climbing 50 feet up the smooth sides of a vertical rock-cut shaft?

This clever scheme was carried out, and though four centuries had rolled on since the conquest of Canaan, the stronghold of Zion was still unsubdued. Jericho had fallen by a miracle, Bethel by treachery, Hebron though defended by giants. In the plains alone, where war-chariots could be used, did the ancient inhabitants hold their ground against Israel. In the mountains but one invincible stronghold remained, and that was Jebus, never once taken—never, the Jebusites thought, likely to be taken; and possibly we may add, one that never would have been taken if Joab, the son of Zeruiah, and Araunah the Jebusite had not lived, and that perhaps at the same time.

The first act of David on being made king over Israel was to attack Jerusalem (*i.e.*, Jebus) with all his forces. The city in the valley fell into his hands, but the impregnable fortress on the hill above it baffled his most vigorous assaults. So secure, indeed, did its defenders deem themselves that, placing their lame and blind upon the walls, they defied David, saying, "Except thou take away the blind and the lame, thou shalt not come in hither."

Somehow David got to know how the Jebusites obtained their supply of water. There was evidently no chance of taking the stronghold by

assaulting its walls. Would any form a forlorn hope and try the desperate expedient of one by one first pushing through the horizontal water-channel, at the imminent risk of being drowned, then of scaling the perpendicular shaft, when one stone dropped from the top would probably be certain death, and afterwards of penetrating into the fortress through the narrow passage, which two or three could easily hold against a hundred?

Desperate indeed the attempt seemed, but there was no alternative plan; David therefore issued a proclamation to his army that whoever first got up the "Gutter," or Tzinnor, which was the name of this aqueduct or subterraneous passage, and smote the Jebusites, should be commander-in-chief.

Great was the reward offered, but immense was the risk. David had plenty of heroes about him, who were not easily to be deterred from venturing on the most hazardous exploits; but, eager as they were to grasp the prize, one only attempted this most daring feat. That one (and sacred history justly records his name) was Joab.

He was a man of boundless ambition, who could brook no rival. The supreme command of David's army was the object on which his heart was set. This and his life he now staked on one throw. He made the venture and won.

Sacred history relates but the simple fact that "Joab the son of Zeruiah went up first and was chief."

It might seem idle, therefore, to speculate how the deed was performed; how he drew off the water in the channel, or got through it without being drowned; how he scaled the rocky shaft without falling; how he clambered through the low passage (and perhaps at last opened the gates to his comrades); and in all this how he escaped the notice of the Jebusites.

The second Joab, an Englishman, ten years ago found it no pleasant work to follow the track of his predecessor even in time of peace. One cannot read the account of his ascent of the Tzinnor ("Jerusalem Recovered," pp. 244 to 247) without coming to the irresistible conviction that Joab never performed such a feat without aid from within—*i.e.*, that some confederate among the Jebusites helped him in what was nevertheless a dangerous exploit. That such were to be found is clear from the history of Jericho and Bethel; while, again, great as was Joab's valour, his craft was greater. Who, then, was this traitor among the Jebusites? With whom did Joab tamper about the secret surrender of the stronghold of Zion? What "bucksheesh" was given for the betrayal of the impregnable fortress?

Years after this, at the close of David's reign, we find a Jebusite (a man of rank, too, it is probable), by name Araunah, actually in possession (strange to say) of the threshing-floor just outside the city of David; nor only of the threshing-floor, which was naturally the common property of the city, but also of lands adjacent, which he sells to the king for the enormous sum of 600 shekels of gold by weight.

How any Jebusite came to be left in possession of so much valuable property in such a situation the sacred history does not tell us.

Josephus says, "Araunah was not slain by David in the siege of Jerusalem, because of the good-will he bore to the Hebrews, and a particular benignity and affection which he had to the king himself."

I have no doubt it was something particular, yet not particularly creditable to Araunah, though, fortunately for him, we have no Jebusite account, nor, indeed, any professed account at all, of the transaction, otherwise there might be a revulsion of popular feeling as to his *noble* character. Araunah was the (but *nil de mortuis nisi bonum*) one who lost nothing when Zion fell, neither life, nor goods, nor, so far as we know, even character.

One word in the Hebrew (Tzinnor), followed by Captain Warren's wonderful discovery of the secret passage leading from the Virgin's Fount, has enabled us to understand a most obscure and baffling passage in the Old Testament, and to follow the very track by which the adventurous Joab gained access to the stronghold of Zion.

Who will say that a great discovery is not recorded in chapter ix. of "Jerusalem Recovered"? Who will question about the Bible being the most accurate and truthful of all books?

W. F. Birch.

AI.

Lieut. Kitchener's suggested identification of Ai with Kh. Haiy, one mile east of Mukhamas, has much to recommend it.

1. Ai was on the *east* of Bethel (Josh. vii. 2) and of Abram's tent (Gen. xii. 8). As the orientals call every wind an *east* wind which blows from any point between east and north and east and south (Jahn, Antiq., p. 17), this extensive meaning of *east* favours equally any position for Ai in any degree east of Bethel.

2. "The Israelites pitched on the north side of Ai; now there was a valley (Hebr. *gai*) between them and Ai. . . . (13) Joshua went that night into the midst of the valley (Hebr. *emek*)" (Josh viii. 11-13).

With Ai placed at et Tell or Kh. Haiyan, Lieut. Kitchener well observes on the peculiarity of a force after approaching the city from the east crossing an almost impracticable valley, to be recrossed the next day. The valley north of et Tell might suitably be described as the *gai*, but we have also to find another wider valley answering to *emek*; for the two different words cannot here well mean exactly the same valley. The "*plain* to the north of Kh. Haiy" would, however, just suit the expression *emek*; and possibly the *gai* may be a ravine interposed between the liers in wait and Ai, unless the *gai* was the bed of a watercourse in the *emek* (see 1 Sam. xvii. 2, 3, 40).

3. As all the men of Bethel assisted Ai, it is strange that the former

city was not taken at the same time, for the Israelites would be close to it, if Ai = Et Tell or Kh. Haiyan. That the two cities were not taken together seems clear from Josh. xii. 9, 16.

4. But putting Ai at Kh. Haiy, where it commanded the road into the interior, its capture becomes essential to further progress.

5. From the order of the names, Michmash, Ai, Bethel, in Neh. xii. 31, it is natural to look for Ai between the other two, but in Neh. vii. 31, 32 they are classed differently. "The men of Michmas, 122. The men of Bethel and Ai, 123." Clearly there is no geographical order here. Probably, however, the places are grouped in Neh. vii. according to other considerations. In verse 29 the three Gibeonite cities, Kirjath-jearim, Chephirah, and Beeroth are joined together; Gibeon (25th v.) being, as it seems likely, *not* the town of that name in Benjamin, but some Gibeah in Judea. So likewise the political connection first seen existing between Bethel and Ai (in Josh. viii.) may have led to these two places being always named together (Josh. xviii. 22, 23; and Neh. vii., xii. above). In Esdras v. 21 the two places are curiously welded into one—viz., Βητολίω, though Michmash was afterwards built between them, a possible origin of the apocryphal (Βετύλουα) Bethulia.

6. If Sennacherib invaded Judæa from the east, as did Joshua, then he would *naturally* come to (Ai) Kh. Haiy, and we escape the difficulty of having to account for his diverging from the central north road, so as to get to et Tell or Kh. Haiyan.

7. The theory that all the places in Is. x. 28-32 (except Jerusalem) are visible from Geba is unaffected by Kh. Haiy being Ai. I may rather say it receives a finishing touch from the identification. Lieut. Kitchener ascertained, on the revision of the survey, that not only et Tell was visible from Geba, but also Kh. Haiy. Taking Mignon (*i.e.*, the precipice) in Isa. x. 28 to be the hill forming the north cliff of the passage of Michmash, the proper order of the names with Ai at et Tell or Kh. Haiyan ought to be Aiath, Michmash, Migron; but with Ai at Kh. Haiy the order as seen by a spectator from Geba would be exactly as in Isaiah, Aiath, Migron, Michmash. Supposing Geba to be the centre or axle of a wheel, and straight lines drawn from it to the various places named (Isa. x. 28, 29, 30, 31) to be the different spokes, all the places will be found to be named exactly in geographical order, without one exception. This is the perfect result given by the new map. I may add, on the same authority, that Anathoth is visible from Geba, and so also must be Laish, since the relative heights are Geba, 2,220 feet; Anathoth, 2,225 feet; and a mile farther south, Laish, 2,390 feet. As to the other places I have no further information.

It seems to me highly desirable for Kh. Haiy to be visible from the site of Abram's encampment on the east of Bethel, and I should think it certainly is.

W. F. Birch.

LIST OF PHOTOGRAPHS TAKEN IN GALILEE, WITH DESCRIPTIONS.

I. *Kŭl'at Tibnîn*, the Crusading Castle of Toron.—The view is taken from the south-west across the pool of water near the village, and gives a view of the whole of the western side of the fortress. The existing walls are Arabic work built by Dhahr el 'Amr, but the foundation and some of the interior vaults of Crusading masonry still remain. The entrance is seen on the right, and the whole of the hillside was formerly faced with smooth-dressed stones at a steep angle. The castle still forms the residence of the governor of the Belâd el Beshara, a considerable district in the centre of Northern Galilee.

Hugues de St. Omer, Prince of Tiberias, founded the castle about the year 1107, in order to protect the road from Tiberias to Tyre. After the death of that prince the castle was given to a family who took their name, De Toron, from it, and of whom there are still descendants.

The place was taken twice by the Mahommedans—first in 1187, by Saladin, and secondly, in 1219, by the Sultan Melek Mohadam, who destroyed it. It was rebuilt in 1229, and became a cause of dispute between the Teutonic knights and the heirs of Philip de Montfort, who by his marriage had obtained the right of lordship over the castle.

II. *Kŭl'at Kurein*, the Crusading Castle of Montfort.—This castle was situated in the hills to the north-east of Acre, on the southern cliffs of the Wâdy el Kurn, in which there is a fine stream of water. Like many other Crusading castles, its site was chosen on a narrow rocky ridge, separated by deep valleys with steep sides from the surrounding country.

The view is taken from the south-west, and is the first photograph taken of this castle.

On the east the narrow rocky ridge was cut artificially into a deep ditch, thus defending the most vulnerable part of the fortress. On this side of the castle the keep was situated, built of immense blocks of stone, beautifully dressed and drafted. This masonry resembles the larger work in the western tower of the castle of Banias.

The rock below the castle was faced with large masonry, as can be seen on the right of the picture below the keep.

The ridge was not cut away to receive the castle, the outer walls were built some little way down the slope, the same as at Belfort and Banias. Thus a solid building was formed, the core being of natural rock. In this enormous cisterns were excavated, and on it the upper stories rested firmly.

The photograph shows how the castle was built in steps, the highest on the right being the keep, the next the barracks and dwelling-places of the garrison, at the extremity of which was a large chamber with a centre octagonal column that can be seen in the view. This was probably the chapel. The next step was a courtyard defended by bastions

and loopholed towers. From that the hill falls steeply 560 feet to the valley below.

The first account in history of this fortress, in 1229, relates how the Grand Master of the Teutonic Knights, Herman de Salza, by a treaty with the Lords of Mandelée, became possessed of the fortress of Montfort. The castle was rebuilt, and received the name of Starkenburg. It was designated as the treasury of the Order, and the grand treasurers became guardians of it. Four of their names are known:

Helmerich, 1223 A.D.
Conrad, 1240 A.D.
Jean de Nifland, 1244 A.D.
Jean de Saxe, 1270—1272 A.D.

The Sultan Melek ed Dhahr Bibars made an unsuccessful attack upon the fortress in 1266. In 1271 he returned, and was successful. The Arabian historian, Ibn Ferât, describes the siege minutely, and relates how the castle was taken in stages, first the lower courtyard and so on. The Sultan destroyed the castle, and left it probably in very much the condition it now is in.

III. *Kŭl'at esh Shukîf*, Crusading Castle of Belfort.—Situated high on the precipitous cliffs, 1,500 feet above the River Litâny, this castle is one of the most prominent and finest remains of Crusading times in the country. A little over two miles to the south, the river makes a curious bend at right angles and cuts through a deep gorge to the sea a little north of Tyre, forming the northern boundary of the survey.

The view is taken from the east, showing the River Litâny and the precipitous hill on which the castle is placed.

The form of the castle itself was determined by the site; it is long and narrow and in two portions; the lower of these is built on a terrace overhanging the precipice, the upper portion on the top of the ridge of rock.

The southern and western points are protected by deep ditches cut in the rock, and the scarp was faced with blocks of dressed stone; on the southern side there are two round towers that form a prominent feature, as the facing has been carried round symmetrically, gradually increasing in size towards the base.

The entrance was from the south, opening from the village that formerly occupied a plateau of rock at that side of the castle, and was protected by an outwork built by the Knights Templar; it led into the lower court of the castle, and from this a narrow ascent, cut out of the rock, had to be followed, entirely commanded by the upper works. This led to a gate at the southern end; on passing this obstacle, an entrance was obtained to a large court or "*place des armes;*" from this a vaulted passage led to the upper fortress, and after that the keep, which was massively built on the top, might hold out for some time.

The masonry is very massive drafted Crusading work, with some Saracenic patching, which has mostly fallen to ruins.

The Arabian historian, Muhammed Ezz ed din Shedad, relates that

the Kŭl'at esh Shukîf was taken by Fulke, king of Jerusalem, in 1139. At that time it was in the possession of the Emir Shehab ed Din. It was made over to the Lord of Sidon, and from that time the title was Lord of Sidon and Belfort. In 1192 Saladin besieged this castle, and as the siege seemed likely to be long, and success was uncertain, he resorted to a ruse. He demanded an interview with Count Raynauld of Sidon, who was defending the fortress, and sent his ring as a guarantee of safe conduct; when the count came he was seized and imprisoned, and as he would not give up the fortress he was taken in front of the walls and tortured; but, instead of counselling the defenders to surrender, he ordered them to hold out to the last. The count was sent to prison at Damascus, and after two years' siege the castle surrendered with the condition of their lives and the liberty of Count Raynauld.

In 1240, a treaty with Salah Ishmael, Prince of Damascus, gave back Belfort to the Crusaders, but the prince had to come himself and besiege the castle in order to carry out his promise. It was then rebuilt and sold to the Knights Templar.

The castle was finally taken by the Sultan Bybars Boudoukay the 26th April, 1268.

IV. *Kŭl'at Subeibeh*, or *Kŭl'at Nimrûd*, Crusading Castle of Banias.—This castle was situated at the extreme north-east of Palestine proper, overhanging the town of Banîas, the Panium of Josephus and the Cæsarea Philippi of the New Testament. It must have been within sight of this castle that the Transfiguration of Our Lord took place.

The site of the castle is a narrow rocky ridge, with deep valleys on the northern and southern sides. It is certainly the largest and best preserved ruin of its class in the country; it measures 1,450 feet east and west, by an average width of 360 feet. The only approach to the castle is from the east, by a narrow pathway amongst the steep rocks that rise to the castle; this path leads along the southern front past the keep, and then enters by a Crusading gateway in a square tower.

The view is taken from the south-east, and on the right are the ruins of the citadel, which is still in a fair state of preservation, many vaulted chambers and passages being still perfect. The wall was defended by round towers and strongly built of drafted stones, the bosses left rough, on which there are a number of masons' marks. At the western and north-western side there was another citadel of very much larger stones, beautifully dressed and drafted; some of these measure 8 to 10 feet long by about 4 feet square. In this the most ancient portion of the castle, the pointed arch was everywhere employed.

There are a number of Arabic inscriptions cut on more ancient work, detailing how different princes rebuilt portions of the castle; but very little Saracenic work remains, the old ruins holding out better than the patching attempted by these princes. The earliest dates from 625 A.H., equivalent to 1227 A.D., and details how Melek el Azis

Murâd ed Dîn, nephew of Saladin, rebuilt the eastern portion of the castle. Immense cisterns supplied the garrison with water.

There is no history of the castle before the time of the Crusades; it then followed the fortunes of other fortresses in Palestine. It was conquered by Nûr ed Dîn, prince of Damascus, when the town of Baniâs fell into the hands of the Saracens ("William of Tyre," Book XV., ch. viii.).

V. *Kŭl'at Hûnîn*, Crusading Castle of Chateau Neuf.—This castle was situated in an indentation of the hills overhanging the Jordan valley, and with Belfort, Toron, and Banias, protected the northern and eastern frontier of the Crusading kingdom.

The view is taken from the north-west, and shows the castle and village of Hûnîn. The castle consists of a large courtyard surrounded by walls defended by round towers. On the north-eastern side there was a *place des armes* overhanging the steep descent of the hill. The whole of the north-western portion was taken up by a square citadel, surrounded by a rock-cut ditch of considerable dimensions, and showin excellent workmanship. The older portion of the masonry shows drafted stones, with rough bosses, and some without draft, as at Tibnin. The citadel was reached by a drawbridge communicating with the courtyard in the interior. The castle has been much destroyed and rebuilt by Saracenic workmen, and their work is also ruined and mixed up with the original masonry in hopeless confusion. A Crusading gateway leads into the village. There is very little history of this castle. An Arab historian, Ansel Jelîl, relates that after the battle of Hattin, Saladin detached a chief to invest the castle of Hûnîn. The garrison were reduced by famine and surrendered. It was probably built about the same time as Toron, and seems to fulfil the required position of the Crusading castle of Chateau Neuf.

VI. *Kŭl'at Jiddîn*.—A Saracenic castle built by Dhahr el 'Amr during his rebellion against the Turkish Government. Some parts of the castle are still in a fair state of repair, though now it is entirely deserted and is rapidly falling to ruin. The castle shows some good Saracenic masonry, and was protected by a wall with round towers on the eastern side.

The view is taken from the north.

VII. *Large Synagogue at Kefr Bir'im*.—This is the most perfect example of the *façade* of a Galilean synagogue remaining in the country. The south front is almost in a perfect condition, as shown in the photograph. The history and date of these synagogues, with some description of the peculiar porch of this synagogue, which resembled the gate Tadi in Herod's Temple, as described in the Talmud, are given in another paper in this *Quarterly*, on "Synagogues of Galilee."

VIII. *Central Doorway of Ditto*.—This view shows the mutilated remains of the sculptured Pascal lambs that once decorated the main entrance to the synagogue, also the finely-cut representation of a vine and grapes over the doorway.

IX. *Gateway of Small Synagogue at Kefr Bir'im.*—This fine gateway stands alone, the rest of the synagogue having disappeared. Major Wilson, R.E., was able, by means of excavation, to trace the walls of the building, and to show that this synagogue, unlike the majority, had only two rows of columns (*Quarterly Statement*, No. 2, April, 1869). The square Hebrew inscription on the lintel has been read by the late Mr. Emanuel Deutsch, "Peace be upon this dwelling-place." The remains of sculptured figures of lambs are still traceable, though much mutilated, on the lintel.

The gateway measures 11 feet high, and is 5 feet broad; the lintel is 9 feet 7 inches long, by 2 feet 9 inches by 2 feet 6 inches deep.

Both doorposts have been much shaken, but that on the left in the view has been shifted bodily in, as can be seen by the mouldings. How the gateway stood under this treatment, which was probably caused by earthquake, is a marvel.

X. *Synagogue at Meiron.*—Next to Kefr Bir'im the *façade* of this synagogue is the most perfect remaining specimen in Galilee. It was built on a rocky ledge, the west side and floor being excavated out of the rock. Traces of the position of the pillars in the building are still to be found on the floor. From this a plan of the building has been constructed. The eastern and southern walls, built on unstable made-up ground, have been entirely destroyed by time.

Meiron was an early sacred place to the Jews after the destruction of Jerusalem by the Romans. It is the traditional burial-place of Shammai and Hillel, and later the great Rabbi Simon Bar Jochai was buried here. Pilgrimages are made to his tomb by Jews in all parts of the world, and the scene of one of these annual meetings is described in my report from Meiron (*Quarterly Statement*, July, 1877).

The principal gateway is 14 feet high to the top of the lintel, and 6 feet wide. The lintel is 4 feet 2 inches high.

XI. *Lintel of Synagogue at Nebratein.*—On this lintel is seen the Jewish form of the seven-branch candlestick, and a Hebrew inscription somewhat difficult to decipher. The remains of the synagogue are traceable, and on the pedestal of one column there is a carved representation of a hare, an unclean animal to the Jews.

XII. *Newly Discovered Synagogue at Sŭfsâf.*—This is one of the two newly discovered synagogues found during the course of the survey last year. The remains seen in the photograph consist of a sculptured lintel built in over the doorway of the modern mosque of the village, and surmounted by a carved niche surrounded by ornamented voussoirs.

The lintel measures 5 feet long by 1 foot 8 inches high, and on it two rams' heads are sculptured on either side of a wreath with surrounding ornamental scroll work.

It appears probable that this lintel formerly belonged to one of the smaller of the three doors common to these synagogues; the niche is placed over it as it probably was in the original building, but the ornamented voussoirs probably came from the larger doorway, as they

do not fit round the niche. The probable voussoirs of the smaller doorways are seen built into the wall on the left.

With such an ornamental lintel for the side doors, the great one of the central doorway, if found, would probably be very elaborate.

XIII. *Colonnade at Belât.*—On the top of a high wooded ridge in the wildest part of Galilee are the ruins of what must have been a noble temple. The remains of sixteen columns are apparently *in situ*, and some of them still bear an architrave. The original building was formed of a double row of twelve columns, 16 feet apart, and with a varying intercolumnar distance of from 6 feet to 8 feet; the total length being 99 feet 11 inches. This is surrounded by a wall at a distance of 7 feet. The columns and architrave make a total height of 14 feet. The entrance was probably on the eastern side, where two columns are squared on the outside. The direction of the colonnade is within 12 degrees of north and south, and the end columns are doubled like those in synagogues. The view is taken from the southern end. The architrave shows no signs of mouldings, and the capitals and pillars have an archaic form; they are very much weathered by exposure.

The origin of this singular ruin is discussed in the paper on "Synagogues of Galilee" in this *Quarterly*.

XIV. *Masonry Tomb at Kades.*—This is probably a Roman tomb. Four massive piers supported arches, and may have been surmounted by a dome. In the spaces under the arches masonry loculi are built. The building measures 35 feet square, and a plan has been published (*Quarterly Statement*, No. 3).

The view is taken from the south-east, and shows the moulded doorway and niche on the right.

XV. *Temple of the Sun at Kades.*—The view is taken of the eastern *façade* of the temple. The great doorway and two smaller doorways are seen with their ornamented lintels and doorposts. On the left is a small niche, with traces of a robed figure cut in it, and in a corresponding position on the right there is a small hole leading into a recess in the wall, by means of which oracles might be given or money passed through to the interior. The ornamental lintel lying in front in the photograph shows the winged delineation of the sun as at Baalbek.

The building forms a rectangle, 63 feet by 75 feet, and one of the doorposts standing is a monolith measuring 15 feet high. The view is taken from the south-east.

XVI. *Ditto.*—This photograph of the front gives a better view of the ornamentation on the doorpost, and also shows a large Corinthian capital, that probably surmounted one of the two enormous columns that formed the portico of the temple, like those in Syria. It is taken from the north-east.

XVII. *Hiram's Tomb.*—This tomb is situated in the low hills running down to the sea on the east of Tyre.

It is the traditional tomb of Hiram, king of Tyre, in the days of

Solomon, but is unlikely to be the real place of sepulchre of that monarch. The number of sarcophagi in this part of the country is very large, and there must have been formerly many monuments equalling, if not surpassing, the present one. This, however, is the most perfect tomb of this kind existing, and gives some idea of the grandeur of this mode of burial.

The sarcophagus, cut out of a solid mass of limestone, is placed on a base 9 feet 8 inches high, formed of three courses of whitish limestone in large blocks. The upper course, projecting 6 inches all round, makes a platform 9 feet 9 inches by 14 feet 2 inches; on this the sarcophagus, measuring at its base 7 feet 9 inches by 12 feet 2 inches, stands. The lid is made with a ridge, and is 3 feet 7 inches high in the centre.

Immediately on the north side of the monument, two flights of a few rudely-cut steps lead to the door of an artificially-made cavern, 8 feet wide by 10 feet long. The view is taken from the south-east, and shows the Freemasons' mark that some too enthusiastic member of the craft has lately scratched on this monument.

XVIII. *Cathedral at Tyre.*—The cathedral occupies the south-east corner of the modern wall of Tyre. It is now in ruins; only the eastern portion with the three apses remains. The northern one of these is the most perfect.

The inside dimensions of the church were 214 feet long by 82 feet wide; the central apse has a diameter of 36 feet. The transepts project 15 feet, and have side chapels in them with small apses made in the thickness of the wall.

The masonry is small, of soft stone, fixed in strong cement, and having some masons' marks.

In the interior there are magnificent monolithic columns of red granite, measuring 27 feet long. They were probably taken from some ancient temple, and show the form of double column peculiar to synagogues. One of these, and fragments of others, are to be seen in the foreground of the photograph. The rest of the interior decorations appears to have been of white marble.

The windows of the apses are ornamented on the outside by zigzag tracery.

The cathedral, according to M. de Vogué, was Crusading, dating from the latter half of the twelfth century. It probably occupies the site of the church built by Paulinus, and consecrated by Eusebius 323 AD., in which the bones of Origen and the Emperor Frederic Barbarossa were buried. Some excavations were attempted in 1874 to find these tombs, but without success.

XIX. *The Source of Jordan.*—The great spring at Banias has from an early date been allowed to be the real source of the River Jordan. The water gushes out of a cave situated in the face of a cliff of limestone rock about 100 feet high. Earthquakes have shaken down great fragments of rock, so that the base of the cliff has been blocked up and the

cave almost entirely ruined. The water now finds its way through this mass of stones by different channels, uniting immediately below the *débris*, and forming at once a strong stream that irrigates the surrounding gardens and makes Banias the most beautiful place in Palestine. By this stream stood the ancient Panium of the Greeks, and here Herod erected a temple in honour of Augustus. There are three votive niches in the face of the rock, one of which is visible in the photograph. They were once much higher above the ground than now. Two of them bear Greek inscriptions, in one of which "Priest of Pan" is mentioned. This was also the site of Cæsarea Philippi of the New Testament, and it has been suggested that this rock was intended in our Lord's words, "Upon this rock I will build My church, and the gates of hell shall not prevail against it" (Matt. xvi. 18).

XX. *Palestine Survey Camp at Banias.*—The magnificent olive trees formed a delightful shade, while the trickling stream of water led through our camp, making everything cool and delightful. Under the roots of these great trees we found remains of tesselated pavement in different coloured marbles, showing that some ancient building once occupied this site. A hundred yards to the east of our camp was the great source of Jordan, clear and sparkling, and delightfully cold.

H. H. KITCHENER, Lieut, R.E.

THE LAND OF MIDIAN AND ITS MINES.

Reprinted from the "Times."

ALEXANDRIA, *April 27th.*

THE return of Captain Burton and his party from the Land of Midian at the beginning of this week is already known by telegraph in England. The object of the expedition was to examine into the mineral wealth of the country, which hitherto has been very little visited by travellers, and is only imperfectly known to geographers. Yet the minerals of Midian were known both in Biblical and classical times. Everybody remembers how Moses, when he fled from the face of Pharaoh, dwelt in the land of Midian and married the priest's daughter; and how, notwithstanding this alliance, the children of Israel, after the Exodus, vexed by the wiles of the Midianites, made war upon them and slew their kings, and burnt their cities and their goodly castles, and spoiled them of "gold, silver, brass, iron, tin, and lead," and "jewels of gold, chains and bracelets, rings, earrings, and tablets;" and now Moses ordered the wrought jewels of gold to be brought into the tabernacle as a memorial. It is equally well known, too, how the Romans long afterwards again worked the mines whence these metals were dug, and many are the traces of their work which Captain Burton has recently found. Yet next to nothing is now known of the country, its wild wastes of

rock, its barren valleys and precipitous mountains, its vast half-worked mines, its ruined cities, and its wandering and savage population. That it lies to the east of the Red Sea, that it belongs, for some mysterious reason, to Egypt, is about all ninety-nine out of every hundred people know about it. Captain Burton's two expeditions will have at least one good result—they will instruct the people. Thanks to his kindness, I am able to give a sketch of his recent doings, and even my summary will prove the land to be at least as interesting as many countries which have long been the happy hunting-field of enterprising travellers of all nationalities.

The expedition left Suez December 10th, 1877, and returned there on April 20, 1878. During four months of hard travelling and voyaging upwards of 2,500 miles, they only lost one soldier, who died of fever. They brought home some 25 tons of geological specimens to illustrate the general geological formation of the land; six cases of Colorado and Negro ore; five cases of ethnological and anthropological collections—such as Midianite coins, inscriptions in Nabathean and Cufic, remains of worked stones, fragments of smelted metals, glass and pottery; upwards of 200 sketches in oil and water colours, photographs of the chief ruins, including catacombs, and of a classical temple, apparently of Greek art, and, finally, maps and plans of the whole country, including 32 ruined cities, some of whose names can be restored by consulting Strabo and Ptolemy, besides sketches of many *ateliers*, where perambulating bands like the gipsies of ancient and modern times seem to have carried on simple mining operations.

Among the specimens are argentiferous and cupriferous ores from Northern Midian,and auriferous rocks from Southern. There are collections from three turquoise mines, the northern, near Aynuneh, already worked; the southern, near Ziba, still scratched by the Arabs; and the central, until now unknown, save to the Bedouins. There are, moreover, three great sulphur beds, the northern and the southern, belonging to the secondary formation (now invaded by the trap granite), and the central, near the port of Mowilah, of pyretic origin. Rock salt accompanies the brimstone, and there are two large natural salt lakes. The whole of the secondary formation supplies fine gypsum, and in parts of it are quarries of alabaster, which served to build the ruins of Maghair, Sheĕayb, Madiama (of Ptolemy), and el-Haurá (Leuke Kome), the southernmost part of western Nabathea.

The term Midian, popularly derived from Medan, the Hebrew, is really the Old-Egyptian "Mádi," a word which occurs in many papyri, whose plural is Mádian, or Mádiná. The modern tribes that hold the land confine "Mádyan" to the strip of maritime country between the coast Ghauts and the sea, from the fort of Allabah (lat. 29deg. 30min.) to Mowilah (lat. 27deg. 32min.). Captain Burton calls this country Northern Midian, and he applies the term Southern Midian to the tract of about similar size stretching south from Mowilah to the greatWady Hamz (lat. 25deg. 55min. 15sec.), where Egypt ends, and the Hedjaz, the Holy

Land of the Moslems, the capitals of which are Mecca and Medina, begins. He also divides the country into two mineral districts: the northern, with Makná as its port, has not been much worked; the southern, with Wedj as its harbour, shows extensive traces of ancient scientific labour. But he describes the whole as affording great mining capabilities to modern science. These conclusions he arrived at by dividing his four months' exploration into three several excursions—northern, central, and southern.

The caravan consisted of eight Europeans, three Egyptian officers of the staff and two of the line, 25 soldiers and 30 miners, 10 mules, and about 100 camels. The northern excursion commenced at Mowilah, the port of arrival in Midian. They revisited the country covered by Captain Burton's expedition last year, the story of which will be told in his forthcoming book, "The Gold Mines of Midian," which I must not anticipate. After reinspection of the ancient workings of the precious metals, passing the traditional site of Moses' Well, they marched upon Makná, the port, and spent a week digging into and extracting the veins of silver which thread the quartz, carelessly cupeled specimens yielding 15 to 20 per cent. of silver. The hill is within a few minutes' walk of the coast, and by means of Mr. Haddan's cheap tramways it would be easy to ship the ore in the harbour. Leaving Makná they rounded the windy Gulf of Allabah, and the incorrectness of the British hydrographic chart very nearly shipwrecked the party on the reefs off the island Tiran. They reached Mowilah again on February 3rd.

The second expedition followed and was directed to the inland region east of Mowilah. The object was to determine the longitudinal breadth of the metalliferous country. A double chain of ghauts subtends the coast, and a succession of valleys cut through these heights. Beyond the ghauts a rough and precipitous pass, terrible for loaded camels, leads to the Hisma, a plateau some 4,000 feet high, of new red sandstone, which is in reality the western wall of the Nejd, or great central uplands of the Arabian peninsula, and is remarkable for the beauty of its brick-red precipices and castellations. East of the Hisma lie the dark lines of the Marreh, the basaltic and doubtless volcanic regions whence the miners of old brought the rough mill-stones that served for their first grindings. But here the expedition reckoned without its hosts, the Maäzeh, a semi-Egyptian tribe, who received them apparently with friendliness, but all the while were preparing for attack, murder, and plunder. The trap, however, was badly set for an old traveller. Captain Burton guessed the coming danger, and was able to beat a hasty retreat without bloodshed. The expedition, altering its plans, then turned to the south-east. They passed through the lovely Wady Daumah, once teeming with fertility, now laid waste by the Bedouin, "the fathers of the Desert." They discovered the ruins of the city of Sheewak (the Souka of Ptolemy), which, with its outlying suburbs, its aqueducts carefully built with cement, its barrages across the village

heads, its broken catacombs, its furnaces and vast *usines*, covers some four miles. Here and elsewhere the furnaces were carefully searched. The Colorado quartz-ore and the chloritic greenstone, used as flur, showed what ore had been treated; but so painstaking were these old miners, that not the minutest trace of metal was left to tell its own tale. Sheewak was evidently a city of workmen, probably of slave workmen. A few miles to the south lay Shaghab, the ruins of which, far superior in site and construction, suggested the residence of the wealthy mine-owners. Here the expedition turned west. The country was barren, roadless, and very thinly inhabited, but they came upon the ruinous traces of mining operations at every stage. March 5th they arrived at the flourishing little port of Ziba (Zibber on the hydrographic chart), built with the remnants of some older town. Near Ziba was found the southernmost of the turquoise mines. Its natives have learnt the art of promoting the growth of pearls by inserting a grain of sand into each oyster.

The third, or southern excursion, which Captain Burton was enabled to undertake by the dispatch of a second ship and another month's food from Suez, proved by far the most interesting to mineralogist and archæologist alike. Gold mining evidently here takes the place of silver and copper extracting, and the vast traces of the labours of the scientific old miners in shafting and tunneling teach exactly their *modus operandi*. The Marreh, or volcanic district, which they inspected, extends as far as Yembo, and possibly as far as Medina, the Holy City. It is covered with ruins of mining works, and the expedition found gold threading and filming the basalt, which led them to believe this district to be the focus of the mineralogical outcrop. Meanwhile, M. Marie, the mining engineer, proceeded to the southern depôt of sulphur, and discovered a third hill distant only two miles from a navigable bay. He secured specimens of this rock and also of chalcedony, the material of the finely-engraved seals and amulets worked by the natives. He found, and the whole party afterwards visited, an outcrop of quartz, in mounds, hillocks, and gigantic reefs, called "Abel Marwah," and the disused works, of great extent, were surveyed. The caravan, now guided by the Balizy tribe, which claims some of the old mining districts, left the port of Wedj March 23, and visited the ruins of Um el Karayyat ("Mother of Villages"), where the remains of mining operations lie scattered about in all directions. In parts the hill of snowy quartz had been so well burrowed into that it has fallen in. All the shafts and passages were duly explored. The precious metal was extracted from the rose-coloured schist veining the quartz, and specimens of free gold appeared. The next march showed the Um el Kharáb ("Mother of Desolation"), in which an extensive vein had been worked, and pillars of quartz left standing between roof and floor. Travelling through a land once rich and prosperous as mining could make it, now the very picture of dreary desolation, the travellers reached the plain El Beda (Bedais of Ptolemy). Here the hills of red porphyry were covered with religious inscriptions

in the Cufic and modern Arab characters; nothing Nabathean, occurred. On April 8, after traversing another quartz country, the expedition reached their Ultima Thule, the Wady Hamz, the great gap worked by water in the maritime mountain chain which forms the highway for pilgrims returning from Medina, and constitutes the frontier between Egypt and the Hedjaz, which belongs to Turkey. Here a pleasant surprise awaited the party. On the southern brink of this wild watercourse was the site of a beautiful little temple, built of white and variegated alabaster, dug from neighbouring quarries. The foundations alone were left, and a few years ago the place was a tumulus into which the Arabs dug for treasure. The Wady had washed away the northern wall, and the adjacent bed was strewn with fragments of columns, bases, and capitals, all of alabaster, and cut in the simplest and purest style of Greek art. Can this be a vestige of that ill-fated expedition in which Ælius Gallus was foiled by the traitor Nabathæsus?

This closed the expedition. The party returned to Suez, and arrived in Cairo the 21st of April. They received a most courteous welcome from his Highness the Khedive. Specimens of their ores will be sent to Paris and London; the rest will be analysed in Cairo by a local commission, while the curiosities of all kinds will be exhibited first in Cairo and then sent to the Paris Exhibition. So ends the story. After all allowances made for the traveller's love of the scene of his labours, it must be admitted that the Land of Midian is a wonderful place. As one hears of the mines that are spread over the country, with their shafts and their tunnels, their furnaces and their barrages, the towns of workmen, and the cities of mine owners, one begins to understand why "all King Solomon's drinking vessels were of gold, none were of silver, it was nothing accounted of in the days of Solomon." And when one reads of the mines that are yet unworked, with their quartz and their Colorado ore, one feels tempted to ask why the Khedive at Cairo, like Solomon at Jerusalem, should not "make silver and gold as plenteous as stones." But hitherto brilliant prospects for Egypt have turned out very grey-toned realities. So we Egyptians are content once more to possess our souls in patience until the cool and cautious capitalists of Paris and London put their hands into their pockets, pay the Khedive a handsome royalty, and turn the Land of Midian into a limited liability company. One thing is certain. This dead country of Midian, thus suddenly brought back to life, is no fabulous land, where all the world can go and pick up gold and silver. Its development will need capital as well as science, and Egypt must, therefore, be content with a royalty and leave the risk and the work to foreign skill and enterprise.

THE STONE OF BETHPHAGE.

THE recent discovery of the "Stone of Bethphage" has created considerable interest among Biblical students. Three months ago, on starting for a tour through the Holy Land, I was requested to inspect this monument and furnish a few details to the *Quarterly Statement of the Palestine Exploration Fund.*

Accordingly, on arriving at Jerusalem, I made inquiries respecting the stone, and was astonished to find that even the guides of the city had not heard of the discovery. Mr. Shapira, of Moabite pottery fame, was the first to assure me that the discovery was no cunningly devised fable; and he moreover informed me that the site of the monument was somewhere on the eastern slope of the Mount of Olives. Dr. Chaplin further indicated the exact locality; and thus fortified with topographical knowledge, I set out with much pleasure to gaze upon the precious relic. Passing out of the Holy City by David's Gate, I followed the course of the walls by Mount Zion and the Temple Hill, then crossing the valley of the Kedron, I ascended by the village of Siloam to the spot on the Bethany road where Christ wept over Jerusalem. From this point I climbed the south slope of Olivet, and after reaching the Carmelite Nunnery near the summit of the ridge, I followed the mountain path which runs due east along the side of the hill for about half a mile. Here Olivet proper ends, and is separated from the high lands above Bethany by a deep valley, while the path is continued over a ridge of limestone rock which spans the valley, and forms a kind of natural bridge. Before reaching the ridge we turned to the left into a field of corn, and after searching in vain for some time, at length I came upon some old foundations and a huge square block of limestone rock.

Fortunately Mr. Shapira with his daughter approached the stone just as we were about to examine it, and proved of great assistance by their valuable suggestions in deciphering the faded paintings. The frescoes are upon the whole well executed, and are evidently the workmanship of skilful hands; the perspective of the figures is accurate and the colouring vivid.

That on the north side is already much defaced, in consequence of exposure to the weather and the rough handling of the fellahin. It is therefore fortunate that drawings have been made by Captain Guillemot, otherwise many interesting details would have been lost for ever. The subject of the picture is the master of the house at Bethphage granting permission to the two disciples to take the ass and colt to Christ. The animals occupy the centre, and the heads especially are drawn and coloured with much care. Nine or ten persons were originally depicted, but many of them are now well-nigh obliterated. The figures of the two apostles—probably SS. Peter and John—are on the right hand; one, holding the bridle, is leading away the ass, while the other, standing by the head, has his right hand raised, and is represented as

saying to the owner, "The Lord hath need of him." The figure in the foreground, and consequently the most prominent, is the master of the house, who, with outstretched hands, is granting permission to the disciples to take them away. At first this prominent figure was thought to be the Saviour, but on further consideration it became evident that this could not be the case, first, because the Saviour was not at Bethphage when the colt was taken; and secondly, a comparison of the picture with the fresco on the south side of the stone revealed the fact that, while the figure under consideration has no hair on the face, the Saviour depicted on the latter wears the Pauline tonsure, and consequently has a large beard. The figures in the background represent those spoken of by St. Mark: "And certain of them that stood there said unto them, What do ye loosing the colt?" At the bottom of the picture a well-executed face, looking downward, caused us much trouble, but from an inspection of Captain Guillemot's drawing, it is the face of a person who has just loosened the ass, and with the binding chain in hand, still retains a stooping posture.

In the background is the house at Bethphage, and the back door near to which the colt was tied. The place is evidently the courtyard or back part of the house, in accordance with the text of St. Mark xi. 4: "και εὗρον τον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπιτοῦ ἀμφόδου," "And they found the colt tied by the door *without, at the back of the house,*" not "where two ways meet," as the English version translates it. Around the courtyard is a wall with a battlemented corner; and it is worthy of notice that leading up to the courtyard is an inclined sloping battlemented wall, suggesting the idea that the house, and consequently Bethphage itself, occupied an elevated position. The monument itself is near a level spot on the side of a hill, from 50 to 100 feet above the valley immediately below.

The fresco on the south side, facing Bethany, is the raising of Lazarus. And here the artist has shown his skill, not only in the arrangement of a complicated subject, but also in the superior finish of the details. Unfortunately the figures on the left side of the picture, including that of the Saviour, are much defaced, and the bottom part is well-nigh obliterated.

Christ, standing on the left side, has come to the tomb; Mary has fallen at His feet; Martha, on her knees, remains in a suppliant position. A third woman, perhaps Mary Magdalene, sits in front, looking in the same direction as the Saviour. Jesus has said, "Take ye away the stone," and a well-executed figure occupying the right corner is carrying away the huge stone taken from the mouth of the cave. The command, "Lazarus come forth," has been given by Him who had just said, "I am the resurrection and the life," and Lazarus, bound hand and foot with grave-clothes, is stepping forth from the sepulchral chamber.

On the west side of the stone, facing Jerusalem, it is said that the subject was a representation of the triumphal entry of Christ into the

Holy City on Palm Sunday, and there is no reason for disbelieving that this was the case: but at present the picture is so sadly marred that it is scarcely possible to trace the outline of a single figure. In the centre of this face a large niche, with a semicircular head, measuring two feet by one, has been cut deep into the stone. It seems to have been done subsequently to the fresco, but for what purpose it is difficult to say.

On the east side, which is probably the front of the stone, the picture contains about a dozen figures, all of whom, with one exception, are standing close together, as an attentive audience, listening to the person who, standing by himself, is addressing them with earnest mien. The compact arrangement of the figures made us at first conclude that the representation of a multitude was the ruling idea of the artist, and since other two of the frescoes are subjects connecting with Palm Sunday, we very naturally supposed that these constituted the multitude that followed the triumphal procession and cried, "Hosanna to the Son of David." On more minute examination, however, it was noticed that they bore no palms in their hands, and their faces were not turned towards the right, as they would have been had this picture been a continuation of the subjects on the north and west sides of the monument. Captain Guillemot suggests that the subject may be the blessing of the restoration of this little sanctuary. This may be so, but it ought to be observed that the figures are not looking out from the stone, but seem for the most part turned towards the speaker, who, judging from his demeanour, is neither praying nor praising, nor uttering a benediction, but fervently addressing an attentive audience. This being so, I would suggest that the picture represents the first scene in the Ascension—namely, the part where, having led out the disciples as far as to Bethany, Christ, before leaving His desponding apostles, is addressing to them words of comfort and assurance. This suggestion seems to acquire additional force from the consideration that the four frescoes, namely, the Loosing the Colt, the Raising of Lazarus, the Triumphal Entry, and the Ascension, are the four most striking events in the life of the Saviour that occurred near the spot where this monument stands. Moreover, as the Triumphal Entry faces Jerusalem, and the Raising of Lazarus faces Bethany, I would further suggest that the artist designed each of the four frescoes to face the scene of the picture, and therefore, that while Jerusalem is situated towards the west, and Bethany towards the south, that the traditional site of Bethphage was on the comparatively level table-land north of the stone, and the traditional site of the Ascension was the spot across the valley fronting the stone, where the road winds round the grassy mound towards the village of Bethany.

The monument has already been named the "Stone of Bethphage," and it is said to mark the spot where the village of Bethphage stood. Some there are who undervalue such an archæological discovery, while others, in their ardent zeal, rush too hastily to conclusions, and in their anxiety to find the site of the long lost village, they give loose reins to their wishes, and conclude that this monument must needs mark the

site of Bethphage. Until such time as the public are in possession of the promised publication of Captain Guillemot on this recently discovered monument, it seems desirable not to indulge too freely in bold conjectures, and therefore my remarks will rather be of a suggestive than exhaustive nature, and will deal mainly, if not solely, with data already furnished. First, then, it seems to me that there is nothing in the frescoes themselves that tends to prove that the stone marks the site of Bethphage. It is true that the picture on the north side represents the loosing of the colt, an event that occurred at Bethphage; but if from the existence of such we conclude that the stone marks the site of Bethphage, then by parity of reasoning we might pronounce the site to be Bethany, because the south face represents the raising of Lazarus; or Jerusalem, because the side facing the west represents the triumphal entry of Christ into the Holy City. Beside the frescoes, however, some inscriptions were also found painted on the stone. No traces of such inscriptions were visible when we examined the monument six weeks ago, and I am therefore sorry to think that such have been obliterated. I had been informed that one inscription was, "Hic est Bethphage," and this seemed to establish the fact, not indeed that the stone necessarily marked the Bethphage of the Gospels, but that such was the traditional site in the days when the inscription was inscribed on the stone. On looking at the drawings of the mutilated inscriptions as furnished by Captain Guillemot, I am disappointed in not being able to find the words "Hic est Bethphage." There are, indeed, the words, "Hic est," and only part of the initial letter of the following word, now obliterated. And although it is impossible from our present data to say what that word was, yet, as the fragment of this initial letter is certainly not a part of the letter B, we are morally certain that the word was not Bethphage. The word Bethphage does certainly occur in juxtaposition with that of Hierosolyma (a mediæval name of Jerusalem) in an inscription found on a different part of the stone, but until the import of such inscription is better known than it is at present, the mere occurrence of the name Bethphage no more proves the spot to be Bethphage than the name Hierosolyma proves it to be the site of Jerusalem.

JAMES KING.

Khan Jubb Yusef
Arab. es Suyad
Ain el Ayra
Kh. Kerazeh
Arab Luheib esh Shemâlieh
Arab. es Semakiyeh
River Jordan
et Tell
Kh. Sirin
Khan Minyeh
Sahel Batihah
Kh. Abu Zaneh
Kh. Oshsheh
el Mesadiyeh
Tell Hum
el Hurbeh
Kh. el Kurr
Kh. el Oreimeh
Ain et Tabighah
Duka
Mghr. er Zuttiyeh
Kh. Mana
Tell Mureibid
Kefr Arjil
W. er Rubudiyeh
Kh. Abu Shusheh
Tell el Benât
Ain el Mudauwerah
Kh. Selka
Tell el Ghurein
W. el Hamam
Kh. el Weridat
el Mejdel
Gergesa
Kh. Kersa
Kulat Ibn Man
Tell Nemleh
Kh. Irbid
Kh. el Kanetrah
Ain el Fuliyeh
W. Abu el Amus
Ain Katab
Hajaret en Nasûra
Tiberias
Tubariya
Rabbi Akiba
Tell Minia
Nâor ed Din
Ain el Kelbeh
Wadi Fik
Arab el Butihah
Hammam Ibrahim Basha
Gamala
Kulat el Hosn
Sahel el Alma
Rabbi Meir
Hammam Sidna Suleiman
el Menârah
Kefr Hareb
Ez Zerjumeh
Sh. Shehâb
Kulat el Ghul
Ard el Kerak
Ayun el Buseh
Kh. Kadish
Khersa
Ras el Mermileh
Kh. Safadeh
Sinn en Nabrus
Kh. el Kerak
Hippos
Kh. es Sumrah
Neu Jenn
Tell el Naam
Bab et Tumm
Semakh
Wadi Fik
Sh. Abu Zarurah
Kefr es Sûd
Kh. el Mansurah
Umm Jinieh
Kefr Yemma
Yemma
el Abediyeh
Sh. Shamin
Nahr Jermuk
el Bateiheh
Abu Shushineh
Amka
River Jordan
Gadara
Kh. Ummkeis
Scale - 3/8 of an inch to a Mile
ENGLISH
0 1 2 3 4 Miles